

ROSICRUCIAN DIGEST

1955
SEPTEMBER

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(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



STUDYING A VISITOR FROM SPACE

Supreme Secretary. Cecil A. Poole, left, examines a polished fragment of a meteorite exhibited in the Rosicrucian Planetarium by Doctor H. H. Nininger, eminent authority on meteorites. Doctor Nininger gave two illustrated lectures on the celestial phenomena of meteorites and falling objects, in the Francis Bacon Auditorium, Rosicrucian Park, at the recently concluded International Rosicrucian Convention.



Can You Explain...

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ARE YOU EVER A HOST TO STRANGE IDEAS? Do amazing thoughts suddenly enter your mind in the still of night? Have you ever experienced a curtain seeming to rise in your mind and then, for the flash of a second—on the stage of your consciousness—is portrayed a dramatic event? Perhaps at such times you see yourself in a strange role surrounded by unknown personalities. Who has not awakened some morning with a partial recollection of a provoking dream which clings to the mind throughout the day? There are also times when we are inclined by an inexplicable feeling to cast off our obligations and to journey to a distant city or to visit a friend. Only sheer will prevents us from submitting to these urges. What do these intuitive impressions, these impelling *strange feelings*

mean? Should we interpret these impressions as originating in an intelligence outside of us—or are they merely organic, the innate functioning of our own mental processes? Do not labor under superstition nor disregard what truly may be *Cosmic Guidance*. Learn the facts about these common experiences.

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The ROSICRUCIANS ✧ AMORC ✧ SAN JOSE, CALIFORNIA

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXIII

SEPTEMBER, 1955

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

WHAT IS VALUE?

By THE EMPEROR



THE personal estimation or the value of our experiences greatly influences the course of our individual lives. Value enters into our religious concepts, into moral idealism and economic considerations. Thus value is a prime motive not only in the material functions of life but in its spiritual aspects also.

The basis of value is psychological; it stems from the ego's relations to the world and to its self-realization. All action stems from the interest of self. Biologically, we are prompted to seek out that which will sustain and gratify our organic being. We respond equally to all those stimuli which are disagreeable by retreating from them or in *some manner so adjusting to them that their effects are less unpleasant.* The more complex being, as man, has a consciousness of his own entity. He has the function of detaching his own existence, that is, setting it apart from all other realities which he experiences. He has the realization that *he is* and that *other things are.* This self-consciousness includes the awareness of the primitive, the elementary, desires of his being. He does not merely experience the pleasurable sensations of food and the gratification of his appetites and the urge to live, but he is also able to relate them to self. He thinks of them in terms of necessity. They are conceived by him as elements of his being. They are thought of as fundamental contributing factors to his very existence.

In simple reasoning, if A is an end and B is but the way to attain that end,

then A has the greater importance or superiority. Consequently, as earlier theological doctrines—and some concepts still prevalent—contended, man, the desiring being, is superior to that needed to satisfy his desires. The world was thought to be a creation designed to meet the requirements of the human being. Man's functions and purposes were the criteria by which all else was to be evaluated. By assigning to himself many or most of the attributes which he conceived for his god, it seemed consistent that the world of reality had a relatively lower value than mankind. The fact that nature often did not conform to this subordinate rank assigned to her and, in fact, defied man's conception of his own supremacy, cast a shadow of doubt and conjecture at times across his egoistic, religious, and philosophic notions.

The nonconformist phenomena in nature, the effects of which did not contribute to man's welfare, gave rise to the notion of universal malevolent forces—it was perhaps the birth of the idea of a supernatural evil. The material world, matter, and the human body were conceived as having a negative or evil value. The Manichaeans, a Persian sect, whose ideas influenced early Christian doctrines, taught that light is symbolic of good and the soul; darkness and the body depicted evil. Thus body and soul, the Divine and the world, were constantly in conflict for the domination of mankind. Once arriving at a notion of perfection related to human interests, moral, intellectual or physical, man created a hierarchy of values. Experiences were graded by a plus or a minus. To the

extent that the content of experience enhanced the ego, it was thought of as good; to the extent that it detracted from or demeaned those interests, it was conceived as evil or corrupt. A prominent ethnologist has said that man's primary life values are *success*, *happiness*, and *longevity*. Upon this premise, then, all activities and experiences of the individual are evaluated in their relation to these primary values.

The Aesthetic Sense

It is to be realized that values are not immanent in things or in conditions. They are relevant to the standards we have set in our society and to the sensitivity of our psychic and emotional selves. What, for example, constitutes good music, art, or literature? There are factors that enter into the determination of their quality. The first element of art is its aesthetic nature. It must arouse an appreciation of the aesthetic sense of the individual. Art must engender that *harmony* which brings accord to the particular sense which perceives it. It must be realized as the beautiful—or other terms having an equivalent meaning. The psychology of aesthetics is the gratification of that quality of a sense that transcends mere appetite. Symmetry of line or harmony of proportion to the visual sense provides aesthetic satisfaction. Organized sound, which is pleasing to the auditory sense and which will arouse either ecstasy or profound tranquillity, is a further example of the aesthetic. The second element of art is its technique or science of method. Whenever these two elements are present, we deem the *value* of an art as highly satisfactory.

It is apparent that the first element of art, its aesthetic quality, is principally dependent upon the physiological and psychological nature of man. Disorganized sound would rarely, even among primitive peoples, produce the same aesthetic response as does music, regardless of how elementary the latter.

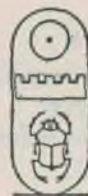
Further, visual beauty has certain organic relationships as well. Preference for color combinations is to a great degree instinctive. It is a matter of conditioning to environment for innumerable generations. The greens that match the foliage, the blues that correspond

to the color of sky and sea, are familiar and acceptable. The blending of colors that resemble the arrangement of flowers and the plumage of birds indigenous to a region, have long influenced man's color preference. Likewise, the slowly acquired technique by which these accepted values were attained became as well the standard of value by which the art is judged.

The aesthetic sense, though having organic roots, can be and is conditioned by environmental changes. Necessity and utility, by which something is found to provide a good, may eventually have an important value set upon it, even though it be opposed to the instinctive criterion of harmony. We may cite the example of structures which have attached to them a religious significance and so are accepted as beautiful, but which otherwise might be realized as disproportionate and ugly. In such instances, the religious and moral values transcend the aesthetic sense and condition it to include their realities in its category. For a further homely analogy, we know that we *cultivate* through habit the taste for such foods as at first are not particularly gratifying to our sense of taste. Another example is clothing and costumes. Their value to a great extent is the result of custom and social influence. The ceremonial attire of natives in West Africa or their method of dressing the hair may appear ludicrous to civilized man. It is because the latter lacks their sense of value. The native has related the costume and sartorial effects to religious and social ideas to which he has become gradually adjusted. To him the habiliment is symbolic of a profound meaning, thus its value.

Flexibility

It is imperative that we realize that value is *flexible*. It has a correspondence with our state of consciousness and apperception which are ever changing. It is a moot question whether all values today transcend those of yesterday. Some are undoubtedly worthy of the eminence we attribute to them, as time and breadth of mind have given us a greater insight into many realities of existence of which earlier man was ignorant. Other values which we alone



have in our time would have been worthless in antiquity under diverse circumstances. The danger in any society is the tendency to make orthodox the current values, thus arresting man's adjustment to his environment or the advancing of his kind. Religion is most inclined to make this great error. Values which it inherited from revered traditional sources tend to restrict the moral and mental selves of man. In some religious sects, physical enjoyment, as entertainment of even a reserved nature, upon a sacred day is denounced as evil. There is the misconception that devotion and reverence are to be found only in contemplation of spiritual things on such days. Happiness, where there is no abuse of body, mind, or of the moral sense, is certainly not godless.

The Ten Commandments and their equivalent in other ancient codes of human behavior have an enduring value. The intelligent person will realize, however, that the value of such

"goods" is not their alleged divine origin. An analysis of them will reveal that there is a correspondence between them and the *necessary behavior* for man's personal welfare and continuance of any society. Just as man has discovered what is essential for his physical and mental well-being, so through the centuries he has come to learn that certain conditions *must* be subscribed to if society is to persist. These "musts" are elements of such mandates as the Decalogue.

The so-called radical is often the man who departs from the conventional values. He may then be derided as a liberal or extremist. The test of the values in life is not their age nor their sponsorship. The test should be to what degree they serve the united being, the whole man, and whether they continue to further the unity of mankind. Any value, no matter what its halo of reverence, may be cast aside for another which excels it by virtue of its better conforming to this test.



The Third Inevitable!

Death and Taxes are inevitable, it is said. Well, so too is **LEARNING**. Insofar as man is at all sensitive to his environment, he *will* learn. And while **LEARNING** is often no more pleasant than death or taxes, it, of the three, *can be* an enjoyable experience.

During the three-week period preceding each annual International Rosicrucian Convention, the doors of Rose-Croix University are thrown open to every member, regardless of educational background. Here, in an atmosphere of tolerance, academic freedom, and scientific inquiry into the phenomena of life, each member has a unique opportunity to study a subject close to his heart without any prejudices or biases entering into the picture.

Every member, at some time or other, should definitely plan to attend one of these inspiring sessions. Advance preparation is both advisable and necessary. We urge you to write early and obtain all necessary information regarding next summer's offering. Write to: The Registrar, Rose-Croix University, San Jose, California, and ask for your copy of *The Story of Learning*.

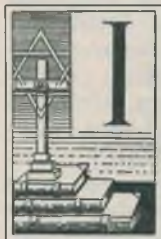
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September
1955*



Sense of Belongingness

By THOMAS J. CROAFF, JR., F. R. C.

(Member, State Bar of Arizona and Bar of U. S. Supreme Court)



I BELONG." These two words are perhaps among the more vital ones in our language. This is primarily so because people feel a definite need for identification or placement; they must feel a relationship to their environment to gain contentment or peace of mind.

Modern psychologists have found that a sense of belongingness is very beneficial to both child and adult, each having the same basic requirement of needing to fit into the situation and to be in harmony with the environment. Consequently, if the environment is not harmonious, then all sorts of emotional and mental problems arise to upset the individuality of the person involved, regardless of age level or academic attainment.

So proud are many people who are struggling for maturity, they fairly burst with sheer joy when they can say: "I belong." It simply is not true when people will glibly insist they do not want to be "possessed" because they feel that they must be absolutely free of any strings whatsoever. The fact is that most people want to be tied or bound to something in which they have full confidence. They want something they can count on, or some person upon whom they can rely and in whom they can place their full and complete confidence.

Life is much more tolerable and pleasant for most people when they feel they are a part of whatever is going on—that they are participants in the processes of life, not merely existing as bystanders on the sidelines, watching the onward sweep of civilization. People want to "belong" to some-

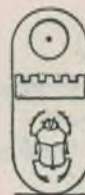
thing or to someone because the most frightening thing in most people's lives is the feeling of loneliness, of being left out of other people's activities and thoughts. Most of us cannot stand the thought of being left alone for any appreciable period of time; we find it most enjoyable when we can relate ourselves to other persons and things.

"I belong." These are vital words to meditate upon as we face the main stream of life; and as we raise the respective levels of our consciousnesses, we readily come to understand the historic maxim: Man does not live by bread alone. Aside from the material things in man's life, important as these may be to each of us, we grow in the realization that we are social and spiritual beings who have a definite need for possessing that irrepressible sense of belongingness, which when achieved is so important to man's peace of mind, body and soul.

Most of us get no pleasure in being "out of step" with our friends, neighbors, and people in general. Inherently we want to adjust ourselves to meet the needs for more satisfactory daily living; we seek harmony as we strive to get the "feel" of a true sense of belongingness.

As students of mysticism, the higher ways of living, we can understand the importance of having a full sense of belongingness (or of "oneness" with God or the Cosmos) for the reason that such a feeling or attitude must, of necessity, constitute the very basis for Cosmic Consciousness.

"I belong." These words embody man's aspirations to improve his way of life—to relate himself to reality, and to aid in his achievement of "oneness" with the universe and with God.



Beyond Seeing

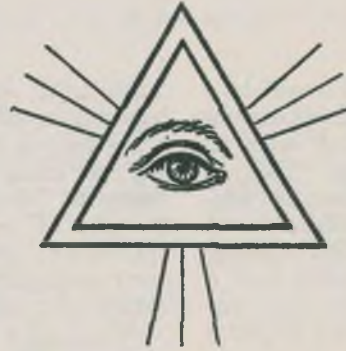
By BRUCE QUAN, B. A. SC., F. R. C.

SEEING is a faculty that almost everyone takes for granted. It is not necessary to have any knowledge concerning the nature of light nor the process of seeing to realize that sight is a definite fact; this experience is very real to us. Seeing is unquestionably our dominant physical sense and the primary channel through which today's vast wealth of knowledge has been obtained.

Through our eyes we perceive and conceive of many manifestations or phenomena, such as matter, form, life, activity, beauty, and misery. Variety of visual experience, to a large degree, moulds our philosophy of life. Without sight, activity would be seriously curtailed and the extent of our objective knowledge greatly limited.

Modern scientific research, including its development, particularly in such disciplines as biology, physiology, chemistry, and physics, is virtually dependent on the faculty of seeing. Numerous instruments—ranging from the microscope to survey the microcosmic world, to the giant telescope to survey the macrocosmic world—rely upon light and in the final analysis upon sight for a realization of what is taking place beneath their lenses. Even phenomena which do not involve light and sight are converted into visual ones for observation and investigation, such as, for example, the recording of brain waves on the electroencephalograph.

To many individuals, the world which they see is the world of reality—the only world there is. In almost every case, when these individuals are asked to describe and explain the



process whereby they see, they are unable to do so; and in the same breath, they brush the question aside as senseless and foolish. Moreover, to them, seeing is believing and that is all-sufficient. Many scientists are not exempt from holding this dogmatic attitude; and, as it frequently happens, contradictory and absurd

conclusions to many a fundamental scientific experiment and investigation are presented as a result of this point of view. Yes, all too frequently, seeing is taken for granted.

Science and the Eye

Let us review very briefly, some of the basic concepts of seeing as expounded by orthodox science. Investigation has shown that we see as a result of an image being impressed upon the retinal surface of the eyes due to the impingement of light energy from without, and through a complex psycho-electro-chemical process involving the retinal surface and subretinal layers, the optic nerves, and the brain, this image is relayed to the occipital lobe situated in the posterior of the brain, producing there the sensation of vision. Although we sense that we see with our eyes, we actually see in the brain.

The retina of our eyes is an organism or device which is sensitive to radiant energy having a wavelength of from approximately 4,000 to 7,000 angstrom* units, these radiations or vibrations being termed *light energy*. This radiant energy possesses a quality which we detect as colour, after it has been re-

* 1 angstrom unit = one hundred-millionth of a centimeter

flected from matter, each specific wavelength within this spectral range giving rise to a specific colour.

Initiation of the visual process requires that matter be bathed in light of sufficient intensity. Matter is affected by light; that is, it has the property of absorbing and reflecting specific wavelengths in varying proportions, and this reflected light impinges upon the retina of the eyes to form an image. The impression that is received in the brain is that of the image photographed onto the retinal surface, being a reproduction of the illuminated phenomenon of matter in the field of view. This photographic reproduction is patterned in accordance with definite optical laws. Furthermore, the fact that we have two eyes spaced a given distance apart gives us the sensation of depth or stereoscopic awareness of matter.

Now these objective findings relating to sight have been established by the application of the scientific method. Orthodox scientific method takes for granted that man is an intelligent sentient being and a product of the physical world. This world exists in a four-dimensional space-time continuum. Through his physical senses and primarily by the use of eyesight, man is able to observe, detect and learn, much about this physical world, including his own body and its functions.

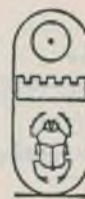
The foregoing description of the basic nature of the seeing process and the physical world appears plausible and convincing. Certainly the facts fit completely into the pattern of day-to-day experiences, such as that encountered in routine living, commerce and industry, applied science and technology, and other materialistic pursuits. But fundamental issues arise such as those pertaining to personality, the soul, life and death, disease, the origin of the physical universe, the nature of electricity, light and matter, maximum velocities, psychic phenomena, and so on, which science has seriously attempted to explain satisfactorily or explain away, but without much success. Possibly the reason these enigmas continue to baffle science is that its basic assumptions on the nature of the physical world and the nature of the seeing process are inherently inaccurate.

At this juncture, therefore, let us

raise these questions. Is this information which the scientist has given us reliable and complete and is it fundamental? We query the scientist to find out how the experiments and investigations into the visual process were performed. The scientist answers, "By observing the human body with my very own eyes in the presence of light, that is, by employing the seeing process. Scientific method requires that if I am to perform my work, I must employ that technique." If such is necessarily the case, how can we say that the scientist is actually investigating the visual function, fundamentally and impartially? Here is an experiment in which the method and the purpose of the investigation are one and the same thing. Are we justified in employing such a method to explain seeing in its most fundamental aspect? To do so could possibly lead us up a blind alley because this experiment is a closed loop condition.

Suppose, however, that we do accept the method employed by science as valid and analyze the situation in this light. We learn that every individual sees by means of his brain; in essence, there is an impression or "picture" registered in the objective mind. If that is the case, then all that the scientist did during his entire experiment was to work with an impression in his brain since he himself was being subjected to the seeing process. In consequence, the scientist was not dealing with anything outside of himself, notwithstanding the fact that to him there definitely appeared to be external substances apart from his self, because the physical world he sees is all in his objective mind. He cannot get outside of himself. (This, of course, applies to everyone else who sees.) It is evident, therefore, that such orthodox experimental methods alone cannot supply the answer to the problem of the fundamental nature of seeing.

Although the methods and findings of science in this regard are not entirely invalid, they are not without meaning or value, for they give us a clue and even a steppingstone toward a better comprehension of the fundamental visual process. But unless we transcend purely objective observations, and attempt to express visual concepts



in some abstract form beyond terminology relating to normal visual percepts and concepts, we cannot obtain a more satisfactory answer. In short, we must look beyond seeing itself to explain seeing.

Transcending the Materialistic

Let us study more closely the nature of the visual process as presented by orthodox science. In Fig. 1, there are illustrated in basic outline, the anatomical components of the human body and the external factors involved in the visual process. We must bear in mind

and relaying process Z, initiated by the reflected energy which is a function of the incident radiant energy X and the nature of the substance Y. These functional relationships are expressed in elementary mathematical notation in Fig. 2. Since no specific values nor qualities are attached to any of the factors, the equation becomes a general function for any set of conditions fulfilling the functional requirements stipulated. Since one such set of conditions fulfilling these requirements is the visual process, the equation is the general equation for the visual process.

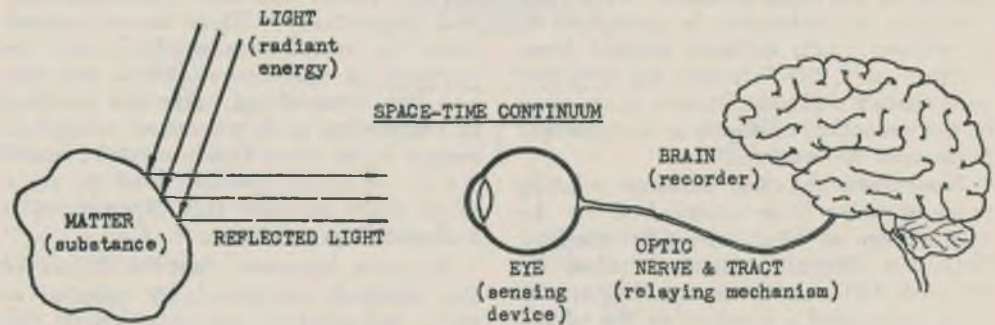


FIG. 1

that this is essentially a spatial diagram of the process, one which depicts the physical arrangement as seen by the scientist. In other words, this concept ignores the fact that the visual process has already taken place to reveal this set of conditions. In seeking the answer as to how we actually see, we must assume a condition where vision has not yet taken place. Under such a condition, the terms *eyes, optic nerves, the brain, matter, and light* must lose all physical significance because by not being able to see, we would be unable to conceive of material objects as such and their spatial relationships.

Now let us redraw the elements of Fig. 1, but omit any reference to them as material objects; instead, assign to them some abstract quality but hold in mind the fact that a specific functional relationship continues to exist between these elements. This is a reasonable assumption to make. Such a conceptual scheme is depicted in Fig. 2.

In analyzing this diagram, we see that whatever is registered on the recorder will be a function of the sensing

But what can be gleaned from this equation? It is evident that once the visual process takes place, the above abstract factors are immediately reduced to material reality because there is a visual experience in the form of the physical world. The radiant energy X manifests as light, the abstract substance Y manifests as matter, the sensing device manifests as human eyes, the relaying mechanism manifests as the optic nerves, and the recorder manifests as the human brain, as long as there is an underlying consciousness to realize this, which in this case is the scientist's mind. Consequently, as a result of the appearance of physical forms which the scientist investigates, he declares that vision involves light, matter, the eyes, the optic nerves, and the brain. (The last three, of course, are matter also.) However, the fact cannot be overlooked that vision is really a recording or impression; therefore, all the physical things mentioned above are merely pictorial manifestations, and as such they are essentially shadowy forms of certain abstract things having

a definite relationship to each other.

At this point, certain questions naturally come to mind. What then are these external solid substances before us that we call *matter*? What is *light*? What are *space*—and *time*? These are but concepts formed by the objective mind as a result of vivid perceptions arising out of seeing and the other physical sense faculties. Since what we know as the physical world is actually an impression in symbolical form, it follows that what we see as matter, including our own body as well as light, is not the real nature of these. As long as we are shackled by the objective visual process, we can never know the actual nature of material things.

From the standpoint of our analysis, the term *physical* must be defined as the unreal—mere impressions only, but manifesting as such directly out of something that is real in a real world. This is the world that lies hidden beneath the physical appearances of all the material things we know so well.

Viewing the Invisible

Let us analyze Fig. 2 further. We will assume that this set of conditions exists in a continuum which we shall call *the Cosmic*, a continuum of higher dimensionality than the physical world depicted by Fig. 1. There will exist in this higher continuum, actual light and matter, such as actual eyes, optic nerves and brain, "things" of an indescribable abstract nature. Furthermore, let us herewith define all actual matter as that which is affected or stimulated by actual light. Then actual eyes are sensing-devices sensitive only to actual light. All these actual things will be

transmitted onto another plane—a lower plane, as a result of vision. This plane or continuum we term the physical or material world.

Now we are in a position to infer that there are other "things" or abstractions in addition to actual matter existing in this higher continuum. Since they would not be affected by actual light, their existence would not be detected on the physical plane by objective sight. Furthermore, we can also infer that there are other subtle radiations or vibrations co-existent with actual light and which affect these other "things" only. Again, there will be no direct manifestation on the physical plane. Orthodox science, as a matter of fact, realizes that there are vibrations beyond the cosmic ray region of the electromagnetic spectrum of which it knows nothing.

To rely on objective seeing alone, therefore, would make us oblivious to many things and manifestations which are not physical in nature but which exist nevertheless. These manifestations may be termed *psychic* or *Cosmic phenomena*.

How can anyone justifiably say that seeing reveals all and that only seeing is believing? The fact is that the moment there is light, we are trapped and forced to observe only that which is sensitive to light—namely, matter and nothing more. In other words, we are being presented with a very restricted view of the whole universe of existence.

What are the implications of this revealing fact that a primary nature is underlying all the appearances of material things? We can say that no matter how much we are able to learn

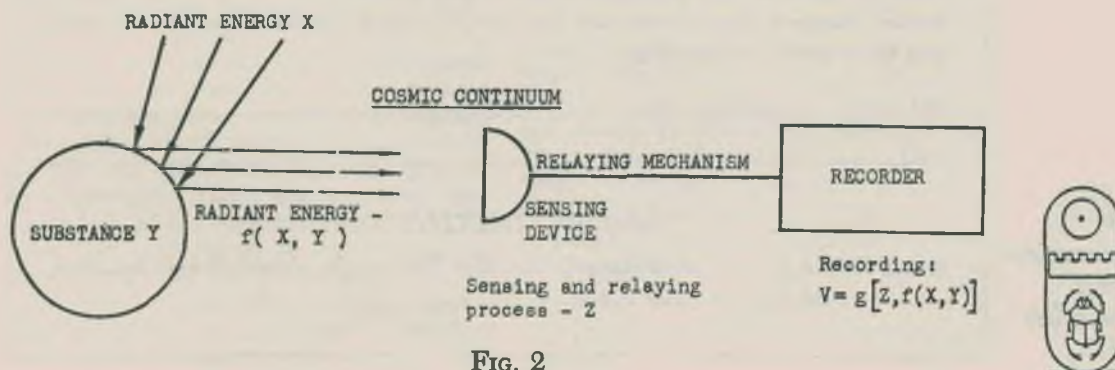


FIG. 2

objectively from our examination and the study of material things, this knowledge will always be superficial knowledge, revelations of picturesque shadows, and, at best, symbolical knowledge. Basic scientific research, with all its intricate and complex instruments moulded out of matter and its employing and relying upon sensory methods to serve scientific purpose, can never reach the core of reality, notwithstanding the fact that science has discovered certain definite relationships existing between and amongst all matter. All the scientific laws formulated to explain observed phenomena, extremely useful though they may be, can never be absolute laws, but are conditional or relative symbolical representations of deeper abstract ones—the Cosmic laws.

Philosophical scientists and scientific philosophers having realized the limitations of scientific instruments attempted to transcend them by the use of abstract mathematical tools. The result of such discipline is that the pure scientists have constructed a universe which bears little resemblance to that which we perceive with our physical senses or which we can conceive readily. Nevertheless, it is a closer approach towards the realization of ultimate reality. The human mind stands alone as *the instrument* capable of exploring a realm where scientific instruments and physical senses could not progress. But unfortunately, the scientific mind engrossed in its materialistic con-

cepts and logic and hypnotized by mass, length, time, charge, space, and velocity has unknowingly imposed a barrier upon itself and in so doing has limited the depth to which that great mind could penetrate.

The Mystical Mind

Only the mystical mind, through concentration, contemplation, and meditation, is capable of transcending the objective. It has caught repeated glimpses of a great universe beyond seeing and continues to receive intuitive insight into the real nature of the material world which is shrouded by man's sensuality. It knows that there is a great universe beyond the material. With that awareness, the enigmas baffling the objective mind approach a solution. So profound is this knowledge that its nature is ultra-scientific and beyond the comprehension of conceptual mind.

In raising his consciousness to higher planes and attuning with the Cosmic continuum, the mystic experiences the boundlessness and timelessness of existence. All matter, everything, is Cosmic energy. Past, present, and future are eternally *now*. Mind always was and ever shall be everywhere.

As the meaning of life unfolds before man, the flashes of insight reveal his oneness with God and with all creation, and there emerges the golden dawn of realization that All is God. This is the universe beyond seeing.

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September
1955***

AMORC INITIATION

CALIFORNIA, Francis Bacon Lodge, 1957 Chestnut St. *Fourth Degree Initiation*,
San Francisco: October 2, 1955 at 1:00 p.m.



Ambition and Humanism

By WAH WING YEE, F. R. C.



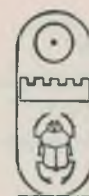
STAUNCH individualists whose ambitions are devoted to acquiring the most for the sole benefit of self contend that humanism is incompatible with gross objectivism. Nonetheless, liberal devotion to humanity is the stimulation behind every effort to achieve world unity and better standards of living for all. That same ideal is the underlying philosophy that preserves human value, with its attributes of reason and compassion, in the midst of confusion created by selfish worldly ambitions. Benevolence, virtuously elevating and constructive, is one of the basics in human nature, and it cannot be denied with a substitution of opposing ideologies. The actual improvements in moral concepts which accompany material advancement of every generation indicates that man enjoys the best when worldly ambitions are tempered with broad human sympathies.

Humanism is man's vision of the Divine ideal as the basis of universal life. To humanists such ideal is an orderly and harmonious interdependency in universal life. They believe that the true way to unity and peace is to assist every man to help himself, that being the prime aim in human achievement. They also perceive that since life is the living Divine ideal itself, then, all forms of life become as they are in the Divinity's will in order to be in accord with the Divine ideation. All life, then, is merely a diversified expression of the one life essence. Al-

though separated and dissimilar in form, all are One subjectively and universally. Visible life could never be as it is without the anterior living idea expanding itself until the nucleus is actualized in concrete form.

Moreover, in the truism of oneness of all things, it is apparent that the fundamental idealism is the unity of all separate parts bound by the whole to sustain the whole. As man becomes conscious of that basic system, he perceives his natural obligation to the Divinity which is also within himself—to pattern his life along those lines. In the establishing of moral statutes, the purpose is not only to preserve social order and to prevent violence among its members but also as a reminder to the race that to justly render the self for the good of the whole is the immutable law of human living.

Such a truism is not abstract philosophy. The actuality of it is demonstrated in the evolution of life wherein infinitesimal unicells of the same species colonize and multiply in predetermined proportions to preserve the basic identity of that group. In turn, diversified multiple cell aggregations, each remaining faithful to its heritage, are organized to give substance, shape, texture, and color, to the entity having its life from the cohesion within. Whether those separate cell colonies are identified with some part of a plant, or an animal, or human tissue, they remain constant to the species as long as the inherent patterns of their progenitors are passed on intact to succeeding generations.



And yet, the human creature, although he has the freedom to reject or accept the whole idea, is nevertheless, intricately and inseverably, a product of the basics composing his body. Since the human body is a cohesion of countless cell colonies with each group having its life and identity from the unicells of its species, man as a living entity is an immense single cell. In fact, he is a living enlargement of the remotest infinitesimal amoeba that was the nuclear image of what he is, a body of myriads of cells, with a thinking mind and self-consciousness. Although individual man is a separate creature surrounded by what he calls *space*, still, the basic Divine idealism makes each entity an integral unit within his race, and each race of men has its responsibility of cooperation in sustaining the welfare of the universal organization known as civilization. However, as the circle is completed, everything resolves back to the individuals and their realization of their personal duty to understand and exemplify the inborn ideal in their own lives to serve the community in which they work.

According to the universal law of cohesion, the whole is as strong as the health and strength of its component parts; and what affects one will eventually affect all. And that applies equally to families, communities, states, nations, or races. That Truth makes each individual's activities accountable not only to the Divinity within himself but also to the immediate generations and to those of the future.

Self-Centeredness

Since expansion of the personal intelligence is the first order in human development, it is natural that self-centeredness be involved in the initial stages of evolution. Such is shown in young children whose tendency is to have their wants gratified first above others. Normally, as children mature, they become more considerate and gradually extend the focus on self outward to the perimeter of cooperative group activities. Thus, the order of human growth is: first, the desire to possess for personal benefit; second, the desire to be something to fit into the social order, and contribute to its welfare and progress. Although self-cen-

teredness is normal with growth, a person's whole life trend could be disorganized should growth at the initial stage be frustrated by some external incident. As the result, such a child reaches physical maturity, but his entire emotional and mental state remains childishly self-centered by all its selfish propensities. Then, ambition is directed toward receiving for the self exclusively instead of expanding to become what is natural with the personality.

Furthermore, retarded mental development also inhibits the unfoldment of inborn potentials or the specific Divine ideation of what that personality is to become. Most often, such people, because they have blocked the creative flow from within, are forced to operate with only mere indications of the aptitudes that were in evidence prior to the frustration. Struggling in such limitations, the general tendency is to overrate the personal self as an unconscious compensation for the subnormality. And selfish acquisition becomes the ambition to prove the high valuation of the self under the impression that the greater the accumulation, the greater is the admiration of the world.

It is true that getting is important to comfortable living, but when the trait becomes pathological, the jealousy and hatred arising therein develop anti-socialistic and predatory inclinations. Such is revealed in the extremists who operate singly or collectively to prey upon and wreak damage on the same society from which they desire admiration and respect. Yet, the more one abuses and fights his fellow men, the more he is conscious of space between him and the others. And paradoxically, the destructive methods that are used to annihilate space to gain a feeling of belonging, push the culprit further into emotional and mental isolation. The great difficulty confronting the proponent of selfish individualism is the feeling of space that prohibits the sense of belonging to those who oppose his misconduct, and from whom he desires acceptance and warm comradeship.

Still, in spite of the pro and con regarding the interdependency of humanity, it is difficult to dissuade one's self from the inborn trait, the *herd instinct*. The space that separates physical bod-

ies is relative in face of the subjective attraction toward gregariousness. In general, man unconsciously gyrates toward the common point of fellowship, and he is most carefree and brotherly when enmassed to witness or to perform some activities of mutual interest. Such is demonstrated in the enjoyment of athletic events or civic celebrations where the crowds hilariously throw inhibitions to the winds and act as one big, happy family.

Also, the founding of social organizations is for the purpose of gratifying the unconscious yearning for wider companionship outside the family circle, and to do things with others. Too, man rallies nobly in times of disaster when prompt aid means the minimizing of suffering and the saving of unnecessary loss of lives. However, the predominant cause of personal emotional tension is the unconscious struggle between masses of absorbed whimsical ideologies and the traditions that provoke a conscious separation among the human species, thwarting the natural instinct to fraternize without differentiation.

Matured Creativeness

The aim of humanism is to help each individual to become more aware

of the basic interdependency among all races. And also, to help him evolve his potentials so that, as a creative personality, he will be able to fill his proper place in the world as a valued contributor to its betterment. Toward that end, humanists in all walks of life move steadfastly and unobtrusively in impersonal service without thought of self-gain or reciprocation. That which attracts the public attention are the philanthropic acts of the more evolved ones whose matured and prolific creativeness enables them to endow foundations and scholarships to further scientific and medical research, and to further the creative arts.

Thus, the many advantages that are enjoyed by all, and mostly taken for granted, are either wrought directly or are the indirect influence of the humanists' practical faith in the human value as an integral denominator. In fact, the culmination of all their efforts to preserve and raise that value is the perpetual inspiration to rebuild a better world following every catastrophe started by misbehavior through greedy ambition. And the continued upward spiral into the profundity of compassionate concern for spiritual, physical, and economic betterment is definitely due to the ever-raising of the personal ambition into the heights of impersonal and gratuitous service.

When compassionate warmth of the heart is given dominance over the cold calculating aloofness of the intellect, the Divinity that is imprisoned by selfish individualism is released to resume its natural *spiritual* interaction with the One soul which is attempting expression through all of humanity. In that osmosis, personal life is infinitely enriched with renewed creativity and a profound sense of belonging *within* all life. Then, ambition fulfills its true purpose in being made to serve as the material token of the golden brotherhood that exists in all hearts. Humanism endeavors to affect a swifter consummation of that happy state. In view of its life-giving and constructive propensities, humanism stands confidently as the positive and respectable procedure in the achievement of unity and peace.

Topics of Interest

• Photographing radiations—

Is the invisible world a framework upon which the physical one is built?

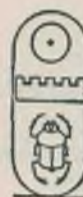
Facts long known to mystics are now being scientifically revealed.

(See page 342)

• Are we what we eat?—

Do you know that arthritis is almost nonexistent in China? that persons can make themselves susceptible to polio? that starch picks up poison gases?

(See page 346)





Selfish Interests

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, October 1933)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



THE question often arises in the mind of the seeker for spiritual unfoldment as to how far he may go in urging or promoting his own personal evolution and development without transgression of what seems to be the unwritten law about selfish interest.

After all, one must carefully give consideration to a clear analysis of what constitutes selfish interests. If we stop to think of the very opposite of selfish interest, we will have what might be termed a condition of selflessness. Is such a condition at all possible and would it be of any value to us? Those who claim that the true attitude of the mystic and of the humanitarian should be a total lack of personal interest or selfish benefits would seem to have in mind a vague and rather impossible condition of self-annihilation as the proper mental attitude to be assumed. Such persons contend that our every thought and desire, our every act, should be impersonal and should extend beyond the self or ego and find action and reaction wholly in the fields external to ourselves and in no way related to our own personal interests. This would contemplate a condition of self-annihilation to the extent that we

would look upon the world and its problems as though we were not only separate from them but actually non-existent. We would have to take an assumed attitude of suspended existence and consider ourselves as either inferior or superior to the very conditions we are trying to improve, and unassociated in any way with the human problems which face all mankind and which we hope to eliminate.

If we look upon the foreign missionary as an example, for instance, of devotion to the interests of others, we would have to say, according to those who hold to the above ideas, that the missionary should assume that all of the problems which face the ones he is helping do not or cannot affect him and that all of the problems which he has believed were his own are no longer in existence because he as an entity does not exist.

Such a viewpoint on the part of the missionary would undoubtedly affect the efficiency of the work he is trying to do and would handicap him in his ability to attune himself with the needs of those whom he is trying to help. Cannot the same be true regarding the mystic in his general studies and activities? Those who have devoted the greater part of their lives to the welfare of humanity have discovered that the

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first and most important step in their efficient work has been to attune themselves sympathetically with the mass of civilization and to place themselves in the very center of all the problems which face humanity. They must take the spiritual and philosophical attitude that, except for the grace of God, they themselves would be in the same position as those they are trying to help. The mystic is always brought closer to mankind by following the precepts of the philosopher who looked upon a worn and neglected specimen of humanity, ostracized by all and beaten by the conditions around him, and said to himself, "Except for the grace of God that is I!" Such an idea is the safest guide for the life of a mystic in any of his activities, and it eliminates any tendency on the part of one to become possessed of a superiority complex or a sense of superior being.

It is not necessary to lower one's real self to a humiliating position in order to assist humanity, for all of humanity is not in a humiliating position, nor is all of it in poverty, want, and privation. Those who are in possession of the world's richest bounties and are considered wealthy and fortunately placed, likewise have their problems and their need for light, guidance, and help. The mystic in order to help must be able to attune himself with them and see life from their viewpoint as well as from the viewpoint of the most humble and the most lowly. But, after all, the salvation of the race or of a world of people is not a mass accomplishment but a procedure that is dependent upon the exemplification of principles by the individuals composing the mass. Reform of any nature must begin with the individual and proceed to the mass. Each person must be considered as a human being, not necessarily wholly independent of all other human beings but most certainly distinguished from the collective body.

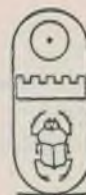
Personal Advancement

Our own position here on earth, incarnate in a physical body, is a demonstration or, shall we say, a salutary indication of the Cosmic plan evolving human beings through personal experience and trials. As the fire burns in the crucible of the individual soul and

purifies the outer physical self, the spiritual flame and Cosmic guidance are fanned into a dominating power in the individual. To ignore our own incarnation here and our personal development and progress merely for the sake of helping others is to ignore the Cosmic scheme intended for each individual including ourselves. We have no more right to ignore what the Cosmic intended us to do for ourselves in this incarnation than we have to ignore what the Cosmic intended for every other human being. The moment we set aside our own development, our progress, and our own interests, and give thought only to others, we are attempting to arbitrarily alter the Cosmic scheme. We may see the fallacy instantly in this method if we assume that what is right for ourselves is right for every other human being. That would mean that every human being would set aside his own personal progress and even attempt to hold it back in his desire to help others. This would lead to confusion so far as progress is concerned and the mass of human beings would find a very definite delay in spiritual and mental progress.

The truly ideal standard is that in which the individual makes every effort to promote his own best interests and to bring his own evolution to the highest degree in every sense. He should seek, first of all, to further his spiritual development to the broadest possible comprehension of universal principles. Then he should proceed to lift up his own physical and worldly situation to a degree that is compatible with the spiritual one. If he has risen to great heights in a spiritual sense, he should also seek to raise himself in a worldly way to the greatest possible heights. At the same time, however, he should have in mind the needs of fellow beings and seek to give each of them not only the same opportunity to rise to great heights but should contribute in every way possible to the progress of all others.

Looking at it from the purely economical and social point of view, the great problem that faces the world today is not that there are insufficient numbers of human beings devoted to humanitarian activities, or an insufficient number of unselfish workers de-



voting their lives and thoughts and powers to the helping of others, but that there is a great insufficiency of those who are attempting to promote their own best interests in the proper manner and to the highest degree. We have in a general sense sufficient humanitarian and good-will organizations, including schools, colleges, charity organizations, brotherhoods, individual workers, and other methods for the general help of individuals, but the great lack is to be found in the inability of the individual to help himself or perhaps in the lack of a desire to help himself.

One needs only to travel, for instance, through some of the foreign countries, such as in the natives' sections of Egypt, Palestine, Persia, India, as well as in the slum districts of Europe and America, to see the great need there is for that ambition, that personal interest, that dominating desire on the part of each individual to lift himself up. The indifference to personal interest, to personal possibilities, and to the effect of this upon the mass of humanity is the great problem. In each of these deplorable places where a section of the mass of humanity has allowed itself to slide downhill in all worldly progress and where one individual has suddenly taken it upon himself to promote his own best interests and lift himself to the highest worldly and spiritual standing, a great number have been influenced by his example. A younger race has tried to exemplify what he has done, and he is held forth by parents and others as a model of what may be done. The wholesome effect of such selfish promotion of personal interests is a matter that must be reckoned with because of its effects.

Wherever we see one individual promoting his best interest and lifting himself above the situations in which he was born, and doing this without becoming a parasite upon humanity and without injuring others, we may see an excellent example of good influence. When such a person is not wholly indifferent to the rights of others and is not miserly in his personal ambitions, he cannot escape the blessing that he will inevitably bring to those around him. When he is inclined to promote his interests and at the same time share

some of them with others, we have the ideal example of humanitarian action.

It behooves every individual to make the utmost of his life. He need not be wholly selfish nor should he be wholly selfless in his viewpoint of his desires and ambitions. But he must in fairness to the Cosmic plan and to the general scheme of things make the best of each opportunity to promote himself and to rise to the highest worldly as well as spiritual powers. He may be a chosen channel for the distribution of wealth after he has acquired it, and until he acquires it through personal ambition, he cannot serve in the Master's vineyard in the manner in which the Cosmic has decreed. It may be that his own personal advancement is desired by the Cosmic in order to stimulate the same ambition in the hearts and minds of hundreds or thousands of others. The life of every successful businessman is a standard of possibility for the youth of every land. The attainment of happiness, contentment, and peace is a glorious demonstration to thousands. The ability to meet the obstacles of life and overcome them with the material things which one has rightfully attained is another excellent example that will help to fire the thoughts and actions of many others. We cannot bring complete happiness into our own lives without its flowing over the brim to bring happiness to others. We cannot possess great wealth without yielding to the temptation to spend it; in spending it we begin to share it with others, and even the act of spending is an encouragement to those who have suffered for the lack of inspiration.

Again it resolves itself into the element of motive. If our motive in seeking personal development is purely self-aggrandizement at the cost of happiness, peace, and the advancement of others, we shall be checked in our career sooner or later and find that we have created Karmic debts instead of Cosmic blessings. But if our motive is reasonable and not lacking in consideration of our obligations to the Cosmic and to all mankind, we will find that each and every personal ambition and desire is considered by the Cosmic and strengthened and fortified by it.

SEPTEMBER AND OCTOBER ROSICRUCIAN RALLIES

Rosicrucian Rallies will be held in the following cities on the dates indicated. The program of events will vary in each city but will include features of interest to all Rosicrucians. We urge members to attend at least one of these rallies during the next two months.

AUSTRALIA, Sydney: The Sydney Chapter will hold its rally in the I.O.O.F. Hall, 100 Clarence St., Sydney, on October 29 and 30. For further information write to the Chapter Secretary, Ross Dunnage, Box 202, Haymarket, Sydney.

CALIFORNIA, Los Angeles: The Southern California Rally, sponsored by Hermes Lodge, 148 N. Gramercy Place, Phone: HOLLYWOOD 5-1230. Participating Lodges and Chapters are Abdiel Lodge, Long Beach; Akhnaton Lodge, Pasadena; San Diego Chapter, Whittier Chapter, and the Van Nuys Chapter. Featured guests will be Grand Master Rodman R. Clayson, Soror H. Spencer Lewis, and Frater Joel Disher. Banquet and entertainment. Date: October 8 and 9—at Sunset Masonic Temple, 1308 Orchard Ave., Los Angeles.

CANADA, Vancouver, B.C.: The Vancouver Lodge will sponsor a rally from September 16 to 18 at the Lodge quarters at 805 W. 23rd Ave., Vancouver. Frater Harvey Miles, Grand Secretary, will be the principal speaker. For details, write the rally chairman, A. M. MacLean, in care of the Lodge address given above.

Toronto, Ont.: The Eastern Canadian Rally, sponsored by Toronto Lodge, is scheduled for September 24 and 25 in the Crystal Ballroom, King Edward Hotel, 37 King Street East. Details may be obtained from the rally chairman, K. V. Harrold, Toronto Lodge, AMORC, 2249 Yonge St., Toronto.

COLORADO, Denver: The Rocky Mountain Chapter will hold its rally October 14 to 16 in the Chapter rooms at 1512 Gaylord St., Denver. For details write to the rally chairman, Desmond H. Beech, Apt. 3, 1412 E. 10th Ave., Denver 18.

MASSACHUSETTS, Boston: The Johannes Kelpius Lodge of Boston will hold its Sixth Annual Rally on October 2, at the Hotel Brunswick, Room 239, Boston. Direct inquiries to the rally chairman, Clara A. Bromley, 262 Newbury St., Boston 16.

MEXICO, Mexico City: The Quetzalcoatl Lodge of Mexico City will hold its rally on September 22 to 25 at Calle de Colombia 24. The Imperator will be the featured speaker. Address any questions to Julio Klug Gimenez, N. San Juan 225, Col. Narvarte, Mexico, D. F.

MICHIGAN, Detroit: The Eleventh Annual Great Lakes Rally, sponsored by Thebes Lodge, AMORC, will be held at 616 W. Hancock Ave., Detroit, on October 14, 15, and 16. Frater James R. Whitcomb, Grand Treasurer, will be the featured speaker. The First, Fourth, and Ninth Degree Initiations will be conferred. For details write to Ramon J. Quinton, Rally Secretary, 2749 Elmhurst Ave., Apt. 301, Detroit 6.

NEW YORK, New York: New York City Lodge, 250 W. 57th St., has scheduled its 15th annual rally for October 8 and 9. In addition to demonstrations, addresses, and experiments, the Ninth Degree Initiation will be conferred on October 9 at 10:45 a.m. The featured speaker will be Frater James R. Whitcomb, Grand Treasurer.

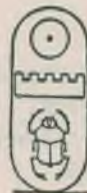
NEW ZEALAND, Auckland: The New Zealand Rally, sponsored by the Auckland Chapter, will be held on November 5 and 6 at the National Party Centre, Queen St., Auckland. For more information, write to William J. Beech, 6 Francis St., Westmere, Auckland W. 2.

OHIO, Dayton: The Tri-state Rally, sponsored by the Elbert Hubbard Chapter of Dayton, will be held at 15 S. Jefferson St., Dayton, on October 21 to 23. The Grand Treasurer, Frater James R. Whitcomb, and the Regional Grand Councilor, Dr. Gisbert L. Bossard, will be the principal speakers. For further information write to the rally chairman, Fred E. Titsch, Jr., 1911 Grand Ave., Dayton.

PENNSYLVANIA, Philadelphia: The Benjamin Franklin Lodge of Philadelphia will hold its rally on October 29 and 30 in its Lodge Temple at 1303 West Girard Ave., Philadelphia. Grand Councilor Joseph Weed will be the principal speaker, and the Eighth Degree Initiation will be conferred at 10 a.m., October 30. For details, contact the rally chairman, Wilma H. Baird, 1824 72nd Ave., Philadelphia 26.

PUERTO RICO, San Juan: The Luz de AMORC Chapter of San Juan will sponsor a rally on October 7, 8, and 9 at Templo de la Gran Logia Masonica, Avenida Ponce de Leon, Parada 25, Santurce, Puerto Rico. The Imperator will be the featured speaker. For details contact Manuel Sampayo Casaldud, P. O. Box 8716, Fdez. Juncos Sta., Santurce.

(The names of the local officials in charge of rallies are given for your convenience. However, advance reservations are not needed to attend rallies. Active members may feel free to attend whether or not they write in advance.)





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

RECOGNITION OF ACHIEVEMENT

By CECIL A. POOLE, *Supreme Secretary*



GRATITUDE is one of the simple virtues which, like many other simple things in life, is easily overlooked. Gratitude should be considered as a return of a kindness to its source. Nature functions liberally. The growth of vegetation evidences the return of life and strength to the foliage of the trees and the plants from which they originally came. The individual who is grateful is cheerfully acknowledging the obligations that he has assumed in being able to partake of the benefits of the earth or of the efforts of other individuals. A good man acknowledges such obligation and is cheerful in his acknowledgment. He is not afraid

to look upon his benefactor with proper esteem and consideration. If it is not within his power to return a kindness, then he finds certain inspiration in remembering the kindness throughout his life and using it as an inspiration for the benefit of himself and others.

There are individuals who feel that gratitude belittles them. They feel that it means giving up something of themselves to acknowledge their owing a debt. This point of view is selfish since the existence of which we are a part on this earth is to some extent a cooperative existence. We depend upon the fruits of the earth for our sustenance and to a lesser degree we depend upon the activities of other men for our growth and our development. To be grateful for all that we may have

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is not a sign of weakness; in fact, those who live in constant acknowledgment of every benefit received from someone else's efforts are the happiest because they recognize that everyone is contributing to the benefit, happiness, and contentment of all others.

The recognition of such benefits, together with the recognition of the achievements of others, is frequently slow upon the part of human society. Many great men and women have contributed much to the welfare of others, and many have gone to their graves without realizing that their achievements had been appreciated or even recognized as being what they were. It is unfortunate in some respects that so many individuals should not have their worth and value recognized until it is of the past. Much of the world's great literature, for example, was not considered to have the value that it has today during the lifetime of the individual who wrote it. Many plays, for example, that we now look upon as classics were either not recognized as having significance or were even severely criticized in their time. Almost every year we observe the birthday or recognize the work of someone who lived long ago, and we give far more attention and consideration to the individual and his accomplishments than he received during his lifetime.

During the current year a number of publications have given notice of the 100th anniversary of the publishing of the book of poems called *Leaves of Grass* by Walt Whitman. At the time these poems were published they brought more criticism than praise and all through the life of Whitman there was more criticism than recognition, but now we consider these writings as being great literature. They are recognized as having a message, as having been inspired, and as expressing, in

many cases, the feelings of many men.

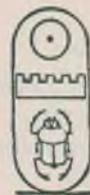
Today there are others living whose achievements may go unrecognized during their lifetimes. A hundred years from now various works we now look upon as being mediocre or of little value may be seen in their true value. If we as human beings are gaining in intelligence and experience, if our civilization in which we have certain pride is actually in advancement over previous civilizations, then let each member of the society that composes this civilization begin to take some time to look about him and attempt to recognize those things that are being accomplished and that will endure. These things may be less spectacular than the events that reach the front pages of our newspapers. Many men and women today work to benefit all humanity and their work unfortunately may go unrecognized and unrewarded during their lifetime.

If every individual would merely develop the habit of expressing gratitude, much of this oversight could be corrected. To develop in our individual lives the habit of being thankful, of expressing thanks for even small favors, of acknowledging the obligations which bring some value to us, and of living a life expressive of gratitude, will help us to recognize the abilities and the accomplishments of those who for having lived may make life better for us or for those who will follow. Gratitude should stand high among the virtues. It should be one that is not necessarily a continual oral expression of thanks or the giving of praise in words, but a living acknowledgment of our drawing upon the accomplishments and achievements of others. We should feel free and always willing to acknowledge those things which come to us and which as a result benefit every individual.



Only he who is ready at every moment to lose his soul, that is, to renounce the whole of what he was or is; only he who never contends with others for what he is, but only with himself for what he can become in time—this man only is on the way to progress.

—COUNT HERMANN ALEXANDER KEYSERLING, modern philosopher





Photographing Radiations

By LANGSTON DAY

Reprinted from the June 1954 issue of *Chambers's Journal*, Edinburgh, Scotland.



AN entirely new kind of photography developed by a team of scientists working in the Delawarr Laboratories, Oxford, is opening a new chapter in scientific progress. Not only is it throwing light on some of the unsolved riddles of physics and biology, but it is likely to be used also in many matters of practical life, such as the analysing of foodstuffs and water-supplies, medical diagnosis, crime detection, prospecting for metals and minerals, horticulture, veterinary work, and warfare. The cameras which are used to photograph radiations, and they depend not on direct or reflected light but on modulated cosmic energy.

Science is familiar with electrical and radio waves, X-rays, Millikan rays, and other vibrations which fit into the electromagnetic spectrum. It is now apparent, however, that there are other forms of radiation and wave combinations, and that, in fact, everything in the Universe from an electron to a galaxy emits its own signature-tune of radiation. We know, of course, that radioactive substances emit vibrations; now it has been discovered that living cells and cell-groups can do the same. It is perhaps more difficult to accept the fact that inert substances radiate waves. Yet more than fifty years ago papers were read to the Royal Society in London showing that radiations from metals and woods affected a photographic-plate.

It has now been discovered that the internal pattern of any object is related to its energy pattern—that is, to the picture which its radiations etch in space. If we take an atom of hydrogen, in which a single electron revolves round a single proton nucleus, this movement produces a simple rhythmic radiation which is emitted by the atom. A uranium atom, which has 92 electron orbits, naturally produces a more complex radiation. So, too, if we combine various atoms into molecules we shall find that the waves or vibrations emitted combine into still more complex forms, which are similar in shape to the radiating body.

The Invisible World Emerges

This process continues up the scale into the organic world of living creatures. Here there is such a complexity of vibrations that they build up into definite patterns, or force fields as scientists call them. These energy patterns cannot, of course, be seen by the naked eye, but the new process of photography is able to record them. Radiation photography is a most important discovery, for it brings to light an invisible world which appears to be the framework on which our physical world is built.

In ordinary photography a camera is focused in space so that it gives a clear image of an object. But in radiation photography the patterns have first to be brought to life by a special process of tuning, somewhat similar to that used in tuning a radio-set. Not

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only can these strange cameras be focused in space, they can be focused in another dimension, which is concerned with levels of organization. They can, for example, take photos of the radiations of atoms, or of living cells, or of complete living organisms.

If photographs are taken on the atomic level the results are very curious. Each kind of atom or aggregation of similar atoms emits a directional beam, so that photographs of atomic radiations resemble tiny searchlights. The direction of the beam identifies the atom. The applications of this to chemical analysis are obvious. Photographs of spa waters for instance, show at a glance what the water contains. The health value of foodstuffs can be accurately gauged, and trace impurities are clearly shown by faint directional rays. By this new photography the postal authorities could analyse the contents of suspected parcels without opening them, and Customs officials could detect the presence of contraband.

When the camera is tuned to photograph radiations on higher levels of organisation, the results are still more interesting. In this case the myriads of directional beams emitted by the atoms have combined like the fine strokes of an etcher's pen to build up recognisable forms and shapes. We are given a peep into Nature's building operations.

Suppose we take a horse-chestnut, a conker—if it is alive and healthy it contains myriads of invisible radiations corresponding to the whole of its possible future as a chestnut-tree. The camera can be tuned to record its potentiality to form roots, potentiality to form flowers, and so on, and it is possible to obtain actual photos of the future roots and flowers. This may seem an impossibility, unless it is remembered that we are passing beyond the frontiers of time and space and that seeds contain their potentialities for growth packed up inside them.

The further we travel out of the world of time and space towards the creative source, the nearer we get to a common origin from which everything springs. One of the principal discoveries made by this team of scientists is that all forms of energy known to us arise from a basic cosmic energy which is everywhere and always. The Universe,

in fact, is no dead thing. It is bathed in an illimitable ocean of energy, which even in the remotest interstellar spaces lies ready to be called into being. This cosmic energy is not only the source of all forms of energy, such as electricity, heat, light, and so forth, it is also the origin of matter.

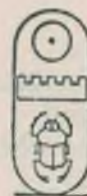
In his book *The Nature of the Universe*, Fred Hoyle says:

From time to time people ask where the created material comes from. Well, it does not come from anywhere. Material simply appears—it is created. At one time the various atoms composing the material do not exist and at a later time they do. This may seem a very strange idea, and I agree that it is, but in science it does not matter how strange an idea may seem so long as it works—that is to say, so long as the idea can be expressed in a precise form and so long as its consequences are found to be in agreement with observation.

At one moment the atom with its enormous internal energy does not exist. At another moment it appears from nowhere, provided that certain conditions are fulfilled. Its source is the sea of cosmic energy which lies about us. In the same way energy can be conjured up from nowhere artificially if we know the secret. The radiation camera works on this principle. Immeasurable prospects of tapping cosmic energy for other purposes lie in the future—and, also, a new correlation between different departments of science.

As the years go by, it is becoming very clear that science is too much in water-tight compartments. Seemingly insuperable barriers lie between one branch of knowledge and another. One such barrier divides physiology and psychology. What is thought? At one time it was said to be a vibration of molecules in the brain. Today this theory is discredited, but, although a great deal has been learned about the mechanism of the brain, no one is able to say what thought IS.

Discoveries at Oxford have shown that mental activity and charged particles spring from a common source, which may be called *universal mind*. This is really cosmic energy in another aspect. It is not only the mother of matter and energy, it is the mother of intelligence. The strange, almost magical manner in which the living elements in Nature seem to build themselves into embryos finds an explana-



tion. What we observe in biological processes is universal mind flowing into our visible world of matter.

Some of the instruments in use in the Delawarr Laboratories depend for their functioning on the controlled thought of the operator. This notion is not so incredible when we understand the circumstances, for the work at Oxford has crossed the boundary-line between the mental and the material worlds. From the evidential point of view what clinches the matter is the success of these research-workers in photographing thought-forms. In one test experiment, employing a special arrangement of apparatus no longer in use, a scientist held in his mind the visual image of a half-opened penknife. A number of exposures were then made after the apparatus had been tuned. The results varied in clarity, as might have been expected when the subject was a fluctuating image in a man's mind, but several of the photos were excellent.

Discoveries

It has been found that radiations of all kinds obey a law of harmonics, which is familiar to us in music. Evidently this is one of the basic laws of creation, for it seems to govern everything both great and small.

One of the principles which is well known in music is that of resonance—the principle whereby a vibratory violin-string can shatter a wineglass which vibrates in harmony with it. It now appears that resonance occurs not only with sound-waves but also with all forms of radiation and that it plays a fundamental role in Nature. By resonance all growing things derive their vital energy from prime sources, with the aid of the sun.

It has also been discovered and verified by radiation photography that the rotational position in which a plant grows from its seed is the exact position in which this resonance is greatest. If you dig up a plant and bed it out, the result is usually a feebleness of growth than that which would be found if the plant were left to grow undisturbed. However, as gardeners know, there are exceptions. These exceptions occur when the plant happens to be

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Questions



The questions in this column are two of many submitted by readers. They have been chosen as of sufficient general interest to warrant inclusion here.

• • • •

Question: Is it true that a strange race once lived in the Gobi Desert?

Answer: The Desert of Gobi, as a whole, is only imperfectly known. Archaeologists have discovered there that which could be the remains of a civilization. Science is as yet very skeptical of such a conclusion. Occultists say the Gobi Desert was once part of the ancient continent of Atlantis.

In ancient times a great overland commerce developed a caravan route in the Desert of Gobi. These travelers heard of a great "Temple of the Sun," which once existed there. Around no other locality hang so many traditions as that of the Gobi Desert. It was once, according to mystical tradition, the seat of one of the richest empires the world has ever seen.

• • • •

Question: Are the sun's rays coming through ordinary glass beneficial?

Answer: The method of applying sunlight for therapeutic purposes is founded on the following properties of sunlight:

- 1—The bactericidal property of the chemical rays of light.
- 2—The power of the chemical rays of light to produce an inflammation of the skin (sunburn, erythema solare).
- 3—The power of the chemical rays of light to penetrate the skin.

Unfortunately, ordinary window glass is almost entirely opaque to the solar radiation (average wavelength of 3000) that is germicidal. Consequently, sunlight after it passes through glass has lost most of its ability to kill germs.

bedded out in its original rotational position. It is believed that people with green fingers have an instinctive gift for rotating plants into their best positions for growth.

It appears that resonance occurs between the whole of an organism and a detached part of it—for instance, between a plant and its torn-off leaf, or between a man and a specimen of his blood. Thus it is possible to tune in to a person by means of his blood-spot, and, moreover, distance is no bar. By means of such methods, radiation photographs have been taken of distant

subjects clearly showing the existence of pregnancy in women, of specific diseases in various organs, and even of predisposition to a disease.

The new science of radiation photography, although in its earliest infancy, seems to hold out prospects more in keeping with a Wellsian novel than with sober reality. No doubt it will take many years before its possibilities are fully known, but in the process of its development we shall perhaps discover more about the nature of reality than we have yet discovered in the laboratory.

GRAND COUNCILORS OF A. M. O. R. C.

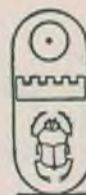
Officers elected to serve as councilors of the Grand Lodge may be contacted, in their respective territories, concerning the welfare of the Order. Matters pertaining to the teachings, however, should be directed to the Grand Lodge in San Jose, California.

At the 1955 convention, the following men were elected to the Grand Council of the Order, for the term ending with the annual convention of 1956:

NORTH ATLANTIC STATES	Joseph Weed 579 Fifth Avenue New York 17, New York
SOUTH ATLANTIC STATES	William V. Whittington 4700 Connecticut Avenue, N.W. Washington, D. C.
SOUTHWESTERN STATES	Camp Ezell P. O. Box 366, Beeville, Texas
NEW ENGLAND STATES	Robert Wentworth 132 Russell Street West Peabody, Massachusetts
GREAT LAKES AREA	Harry L. Gubbins 6212 Westwood Avenue Detroit 28, Michigan
MIDWESTERN STATES	Dr. Gisbert L. Bossard 21350 Lorain Road Fairview Park 26, Ohio
PACIFIC NORTHWEST STATES	J. Leslie Williams 3282 West 27th Avenue Vancouver, B. C. Canada
LATIN-AMERICAN COUNTRIES	Carlos Nuñez A. Moras No. 543 Mexico 12, D. F.
CENTRAL CANADA	Ronald Scarth 155 Lyle Street St. James, Manitoba, Canada
EASTERN CANADA	Harold P. Stevens P. O. Box 133 Ancaster, Ontario, Canada

SUPREME TEMPLE CONVOCATIONS

The regular weekly Lodge Convocations will be resumed in the Supreme Temple on Tuesday, September 20. Convocations will begin promptly at 8:00 p.m. Active members living in the San Jose area or any visiting members are welcome to attend these Convocations. In addition to the ritualistic work presented at these Convocations, a discourse will be presented by an officer or a member of the staff.



Cereal Grains...

Their Special Characteristics

By DR. ROYAL LEE

WHEAT—Possibly the reason wheat has become so popular is that its protein is best for bread making; other cereals refuse to make a light loaf as their protein has not the proper texture to form gas bubbles. Moreover, wheat will not grow on soil low in phosphorus, so all wheat has a fairly high content of this mineral. (The calcium that must be combined with phosphorus to calcify bone may be obtained from hard water—cattle cannot be profitably produced except on land underlaid with limestone to supply the hard water.)

This is a characteristic common to all cereals. They supply only one of the two important bone minerals. Unless the other mineral element is available from other sources, cereal foods fail to properly support bone growth. In general, the grasses and leaves of animal feeds help in supplying the calcium and other alkaline elements to complete the nutritional pattern. The ash of cereals, like the ash of the meat foods, is acid and must be balanced by the alkaline ash of leaf and root vegetables. Hogs and chickens are fed alfalfa leaf meal for the purpose of neutralizing the acid ash of the cereal foods.

Milk is neutral, and cannot correct unbalances.

RICE—More people live on rice than on wheat. The protein of rice has the **highest** biological value of all vegetable source proteins with the possible exception of potato protein. The Oriental rice-eating people are able to maintain a high standard of health on brown



rice and a little meat or fish as a protein supplement. Heart disease, arthritis and high blood pressure are almost non-existent in China.

RYE—Rye, as distinguished from wheat, will grow on any soil. If a farmer has a sandy field that will not grow anything else, he plants it in rye. He will get a good crop if it rains, but the grain will be almost devoid of minerals and vitamins. If rye is grown on the same soil as wheat, it is a better food than the wheat. Animal tests have shown that rye

develops muscle, while wheat promotes fat formation. This characteristic of rye is shown up in the feats of rye-eating athletes. Finnish competitors walk away at the Olympic Games with ten times their normal share of trophies where endurance is the test. In *Reader's Digest* of September, 1952, is the account of a 66-year-old bicycle rider who won a 1000 mile race over 50 young contestants, in Sweden. His main item of diet seems to have been rye bread.

The Finns live on rye bread, fish, and fruit. Alfred McCann in his book (1926) *The Science of Keeping Young* had a chapter on the Finns calling them the 'super-man race,' the only modern nation getting a rational diet.

BARLEY—Barley, because of its adhering husk that must be 'pearled' off to make it acceptable in the culinary arts, has not had the recognition its merits demand. Barley water has been a household remedy for many years for the ills of the teething baby and for many other disorders. It seems to allay any irritation due to a lack of available

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calcium. This includes not only the troubles of the teething baby but allergies in general, and low resistance to infection, gastritis, stomach ulcers and colitis, nervous states, even insomnia.

Beer is barley water, plus the barley carbohydrates, rendered soluble by the malt enzymes. These sugars offset the possible benefits of the barley extract, beer drinkers seemingly being almost as susceptible to polio as the soft-drink user. Sugar in any form in excess causes the periodic between-meal release of free phosphate radical (from phosphagen turnover) which destroys vital blood bicarbonate of calcium, our defender against viruses. Potassium bicarbonate and inositol are two factors that combat this calcium bicarbonate deficiency. It is probable that no virus could harm us unless we first prepared a welcome for it by permitting this temporary loss of blood calcium bicarbonate. (Calcium lactate or gluconate can form the bicarbonate after ingestion. Bone calcium, the phosphate, cannot.)

Our normal source of calcium bicarbonate is in hard water. The city of Des Moines, Iowa, had one of the lowest rates of incidence of polio. After the installation of water softening equipment at the city water works, the polio incidence went almost to the opposite extreme. Many physicians have discovered the shortcomings of softened water by noting that soft water drinkers have a reduced state of vitality.

OATS—Oats should rank next to rye as a muscle builder—look at the horse. Or the traditionally lean Scotchman. By the way, oats grown in the silt valleys of Scotland sell (in Scotland) for twice the price of English oats, we are informed, because of the superior flavor. No doubt again, the effect of good soil, as in the case of rye.

The protein content of oats is relatively high—oatmeal usually running 15%. (The national average for wheat is 9%, the best Deaf Smith County wheat being 16 to 17%.)

The best oatmeal to buy is steel-cut meal at a health food store. The packaged cereals are all treated with bug poisons, the flavor alone shows their inferiority.

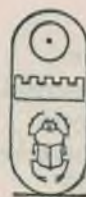
The general practice of fumigating grains to kill bugs is very unfortunate.

It is almost impossible to get unfumigated grains today unless you buy direct from the grower and store it yourself. These fumigating gases are poison, and are adsorbed by the grain. (Look up the technique of Chromatographic Adsorption in analysis if you think there is any doubt of the possibility of this contamination.) (Starch is one of the best of all chemicals to pick up these poison gases.)

Rolled oats is a poor cereal. Its previous moistening and cooking destroys much of its vitamin value, and damages the protein. If you buy rolled oats in a feed store where they sell animal feeds, you will get a better grade. The grocery store kind could not be used as animal feed—chickens will die if fed precooked grains. Feed stores get a different grade in 100-pound bags, will sell you 5-pound lots at much less than the usual grocery price. You will find its flavor outstanding.

CORN—Corn has a poor reputation as food for the human family, is low in protein, and the protein is low in tryptophane, the precursor of niacin, and predisposes to pellagra, just as white rice causes beriberi. However, the use of refined corn seems to be the main cause, as all commercial corn meal today has had the germ removed. But where corn is grown on good soil, and is ground in the kitchen as it is prepared (Mexican style), the grain seems to compare favorably with any cereal. Hybrid corn, the only kind now commercially available in this country, is a refined abomination, refined by nature, as it will not reproduce, its ability to produce more per acre is a direct consequence of its lack of the power plant, the germ, in the seed. Vitamin B₁₂, an important component of natural corn, is totally missing in the hybrid variety. Its feed value is impaired, molasses being commonly used to supply the missing elements; without the molasses supplement, it is hard to get hogs or cattle to eat it. Popcorn, freshly ground, makes delicious corn cakes or muffins. Poor food is usually characterized by its lack of a normal flavor; in fact, it is obvious that our sense of taste is our natural guide to the best food.

Makers of counterfeit food know this—that is why an essence of cul-



tured milk is used in oleo to make it taste like butter, just as you would have to perfume green-dyed shavings with essence of new mown hay to make it acceptable to a horse. To insult our sense of taste with counterfeit foods is as stupid as to let someone give us 'gold bricks' or counterfeit money. We are told that Corn Flakes must be artificially colored and flavored, that otherwise they are as white and tasteless as tissue paper—and as nutritional. Really, they are worse. They add to an already overburdened state of refined carbohydrate excess. If paper, they would be indigestible, simply add useful bulk to the intestinal content. People today are buying as Methyl-Cellulose, a paper by-product, just for that purpose.

STARCH—Where recipes call for starch, use tapioca flour, arrowroot, or home-ground whole corn flour. Tapioca has been found much superior to rice (used as a 25% blend with 75% rice) in feeding tests on human subjects in that nitrogen retention and calcium and phosphorus assimilation was improved. (A 50% increase in calcium and phosphorus assimilation.) (Reported in *Am. Jol. Clinical Nutrition*, Vol. 2, No. 6, p. 446.)

Arrowroot was once widely used in baby formulas as a superior carbohydrate, experience having shown it agreed with babies better than any other starch or sugar. We now find the reason—it is the only starch product

with a calcium ash. Arrowroot only thrives on tidal flats, where the sea minerals are available. Its known health-building properties may be due to trace minerals from the sea, as well as from the calcium it gets from the sea water.

If used in ice cream formulas in place of cornstarch, arrowroot imparts a vanilla-like flavor, a smooth texture. Arrowroot, as it comes to you, is not a refined product, it is simply the dried and powdered root.

There is much evidence to show that polio and other infectious diseases can only invade our bodies after we become depleted in calcium and trace minerals (manganese, cobalt, copper, and iodine). The only successful defense against undulant fever has been the use of these minerals, both for the cow as well as the human. We might call it the automatic punishment for us to have permitted the soil depletion which is now becoming acute.

Pliny the Elder in his Encyclopedia of Roman times (published in 77 A.D.) commented that the first six hundred years of the Roman Empire was marked by the fact that there were no doctors in the country, and none needed. (*The Wheel of Health* by G. T. Wrench, M.D.).

This article is Reprint No. 38B—Lee Foundation for Nutritional Research, Milwaukee, Wisconsin, a nonprofit, public-service institution, chartered by the State of Wisconsin, to Investigate and Disseminate Facts relating to Nutrition.



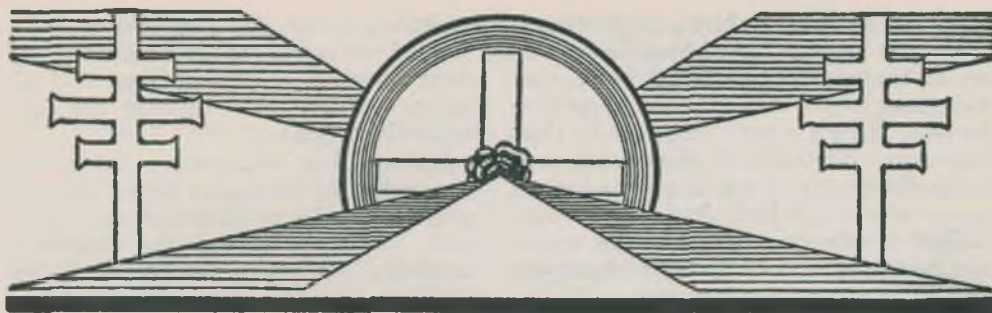
ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasion.

Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the last monograph received, as well as your Degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report. Mark this date on your calendar:

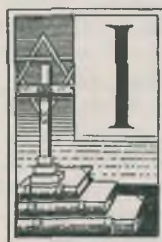
Thursday, November 17, 1955
8:00 p.m., Pacific Standard Time

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The 1955 International Rosicrucian Convention

By RUTH FARRER, Convention Secretary



It will be just a year from now—and I want to come to the next Convention." This thought was in the minds of the almost nine hundred Rosicrucian members who attended the International Rosicrucian Convention held at Rosicrucian Park, San Jose, California; those who walked upon the well-kept lawns and walks, and took part in the exciting and inspirational activities this year, are already planning to return next year.

Having commented very fully on all the Convention lectures and demonstrations in past reports, we will not describe each one here, as space is limited.

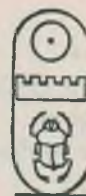
In the Beginning

A warmth and gracious atmosphere was introduced into the very first session of the Convention, Sunday evening with a lovely organ, violin, and piano ensemble, composed of Frater Iru Price, of San Francisco; Frater James C. French, of San Jose, and his wife, Soror Mildred French.

In his address of welcome: "Attaining Human Dignity," the Imperator, Frater Ralph M. Lewis, discussed the attributes of true poise. Poise, he explained, includes the ability to think one's way out of an emergency, to refrain from being suspicious of that which is new or unfamiliar, to be mentally coordinated—unshaken by emotional responses. With an intel-

ligence above that of animals, man must use his mental faculties and his knowledge of metaphysics; he must consider his Cosmic relationship in such a way that he does not become a detached entity. In his concluding remarks, he emphasized that man must evaluate all knowledge, no matter what its source, in order to achieve true dignity. While Soul is of Infinity, he said, the expression of its Cosmic qualities is the responsibility of man.

The Convention Chairman was Frater Albert Moore, of Los Angeles, California, Inspector General of Southern California; the Deputy Chairman was Frater Chris R. Warnken, of Baltimore, Maryland. After the introduction of the Supreme and Grand Lodge officers, Frater S. C. Saad, Grand Master of Amenhotep Grand Lodge, Egypt, was introduced. He presented the greetings of the members in Egypt and commented on the Order's activities there. Greetings were also presented from widely separated Rosicrucian groups who had mailed or cabled their messages: Dr. G. A. Pardo, of Caracas, Venezuela; the Harmony Chapter, in Melbourne, Australia; Frater D. D. Patell, of the Bombay, India, Pronaos; Frater Roland Ehrmann, representing the members in South Africa; Frater Arthur Sundstrup, Grand Master of Denmark and Norway; the members in Havana, Cuba. At later sessions greetings were announced from Dr. Albert Doss, Master of the Cheops Chapter, Cairo, Egypt; and from the



members in Buenos Aires, Argentina.

For the large group of Spanish-speaking delegates, the director of the Latin-American Department, Soror Mercedes Sunseri, gave a warm welcome in that language. Throughout the week, our Latin-American members enjoyed many sessions which had been transcribed or otherwise described in Spanish; hostesses who spoke Spanish served well in making them welcome.

Registrants at the Convention were most happily surprised to receive individual gifts through the kindness of Frater O. L. Emery, of Kansas City, Missouri. The sorores were presented with lovely rosebud earrings; the fratres, with rosebud boutonnières.

In One Afternoon

There were so many interesting activities going on all through the week that the delegates had to study their programs very closely not to miss events that especially appealed to them. "A three-ring circus," remarked one. Let me describe the events of just one afternoon—Wednesday.

In the beautiful Supreme Temple, an Egyptian Ritual Drama was given—*The Advent of Monotheism*. The cast, appropriately robed, portrayed the proclamation by Amenhotep IV, to his people, of his belief in one God. This new drama was repeated later in the Spanish language. Those not attending this dramatic event were perhaps attending an illustrated lecture in Francis Bacon Auditorium, given by Dr. H. H. Nininger, world-famous authority on meteorites, comets and fireballs, and an open-minded investigator of "saucer" phenomena. To permit everyone to enjoy the drama and the illustrated lecture, these were repeated in the evening. Twice during Wednesday afternoon, there were demonstrations and a lecture in the University building. Presented by Frater Erwin Watermeyer, director of the Technical Department of the Order, these intimate science sessions featured the subject *Reincarnation*. So that all might attend, these sessions were repeated throughout the week. With the aid of subtle colors and music, the members were prepared for actual experiments in sensing auras and incarnations. Subjects drawn from the audience took part in the experi-

ments. Adroitly, the members were instructed on techniques and were warned about certain misconceptions and illusions possible in achieving the subjective impressions.

Still another Wednesday event was the period of informal entertainment in Francis Bacon Auditorium. In a most varied program, the following members took part: Rev. A. A. Taliaferro, of Dallas, Texas; Frater E. C. Root, of Medford, Oregon; Colombe-in-Waiting, Martha Muttkowski, of San Jose; Marie Muttkowski, aged six; Caroline Pettifor, of Lacombe, Alberta; Dorothea Thompson, of New York; Frater Robert H. Batchelet, of Burlington, Wisconsin; Frater Archer Hardwick, of Portland, Oregon; Frater Alfred J. Franklin, of Toledo, Ohio; Soror Josephine Huff, of Globe, Arizona; Frater Thomas Gorst, of Winnipeg, Manitoba; Frater H. L. Alford, of Medford, Oregon; Soror Clare Wright, of Los Angeles, California; and Frater John Mee, of San Jose, California. The numbers included vocal and instrumental solos, original compositions, poetry, organ and piano numbers, a reading, birdcalls, an Oriental dance, and slides from the 1954 term of Rose-Croix University.

Still another opportunity offered on Wednesday was the specially prepared lecture and exhibition in the Science Museum and Planetarium, in which the members viewed the heavens as presented in the Theater of the Sky. This program was also repeated many times during the week so that all might enjoy it.

Lively Volunteer Committees

As provided in the Rosicrucian Constitution, two voluntary committees were formed early in the week: the Resolutions and Adjustments Committee and the Administration and Welfare Committee. Composed of members from many parts of the Jurisdiction, and including lawyers, housewives, office workers, and other professional and nonprofessional members, these committeemen worked long to serve their purpose in representing the membership at large. They reported their findings at the final business meeting on Friday. Their reports of extensive investigation showed that they had

found the Order's financial operations and procedures to be in good order.

Annual Functions

Each year certain important programs and sessions are held which are so attractive and practical that they are "musts" to Convention visitors. These include the Emperor's mystical lecture and demonstration which is traditionally held on Thursday. With special lighting and sound effects, he dramatically portrayed certain deeply mystical principles. The attitude of those who attended showed that they had been deeply affected by the experiences they had as a direct result of the demonstration.

As usual, the Science Demonstration in Francis Bacon Auditorium, planned and staged by Frater Erwin Watermeyer, director of the Technical Department, was done in his usual efficient and enthralling style. Those who have seen this comprehensive lecture, and all the many types of equipment used to illustrate the principles mentioned, will always appreciate the skill involved and the practicality achieved. This, the most comprehensive of the science sessions, is always long remembered. One of the memorable features of this year's session was the canary's cheerful lilt which gradually was reduced to a long drawn-out jungle growl merely by the reduction of the sound by several octaves. The underlying subject this year was *Sound*.

The Mystical Allegory, a dramatic event to which every member looks forward, was one which took the audience back to the days of Sir Francis Bacon, Robert Fludd, and Michael Maier, as well as the doughty Queen Elizabeth and one, Will Shakespeare, an actor. The superb stage sets and costumes created a most effective and moving impression, recalling the precarious and unusual life of Sir Francis Bacon, including scenes from his youthful days in the English court.

Impressive Addresses

With "The Course of History" as his subject, the Supreme Secretary, Frater Cecil A. Poole, presented a theory in contrast to the accepted belief—that through the course of events in history the world is progressing to a more per-

fect state. He stressed the individual's responsibility to evolve and advance regardless of the course the world about us may take. The eventual end, he said, is a return to the Infinite rather than our looking forward to the world's becoming a perfect place in which to live.

The Grand Master addressed the delegates on the subject: "Man, Mind, and the Cosmos." One of his basic premises was most thought-provoking: if our mind and intelligence have a Cosmic source, there is no limit to the power of our mind. He emphasized that the intellectual level of man is only as high as the use to which he puts his knowledge. Carefully linking man, mind, and the Cosmos, he showed that we must, in our acquisition of greater knowledge and experience, manifest our relationship with the universal Cosmic harmony—that which is inherent and potential within us.

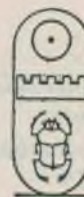
Correspondence Procedure

Ever of interest to Rosicrucian students is the manner in which the Department of Instruction operates. Its director, Frater James Crawford, held an interesting session in Francis Bacon Auditorium, in which he described this procedure. Aided by a panel of four experienced members, he answered a number of typical student-questions. Composing the panel were Blanche Whipple, of San Jose; Marie Sylvestre, of Pasadena, California; Gilbert Holloway, Sr., of Desert Hot Springs, California, and Rev. A. A. Taliaferro, of Dallas, Texas. Frater Crawford explained how the members might obtain the utmost benefit from their correspondence and pointed out certain problems which came up from thoughtless correspondence.

Relaxation and Entertainment

Among the most popular forms of entertainment during the Convention were the informal personal reunions of friends. Here and there about Rosicrucian Park, some who had not attended a Convention for several years were meeting old friends. Informal banquets were not unusual, wherein members from certain areas joyously met together.

(Continued on page 354)





THE latter half of July and the first of August brought an unusual and ultramodern exhibition of "Contemporary Swedish Paintings" to the Rosicrucian Art Gallery. Organized by the National-museum of Stockholm and circulated in the United States by the Smithsonian Institution, the forty-four paintings represent the work of Swedish abstract artists of the past half-dozen years.

Such an exhibit is disturbing in that its intent is almost wholly incomprehensible to the average layman. The layman may be of his age in a few restricted areas—mainly those having to do with creature comforts—but he finds himself baffled by the concepts presented in art and music. He forgets that the consciousness cannot extend itself in any direction without disturbing the familiar pattern of things.

He can accommodate himself to air conditioning, functional furniture, and television but he cannot so easily give up the adjuncts to which he has become accustomed. While he can forego the stereopticon and box of views and would not think of keeping an old cylinder Graphophone with its morning-glory horn in his living room, he clings in thought to bead portieres, Strauss waltzes, statuary and pictures which belong to the same era.

Psychologically he wants to advance on one front while maintaining the status quo on all others; that is why he flinches when asked to listen to atonal music or look at abstract pictures. He clings to conditioned reflexes lest he become emotionally frustrated by the strange complexities of a world he does not realize his own thinking has con-

structed. There may be a nostalgic empathy established between his mind and photographic or pictorial representation, so that the world of Maxfield Parrish, Saint Cecilia and her Organ, or Rosa Bonheur's *Horse Fair* seems altogether meaningful and good; and yet he never places them in juxtaposition with his field-stone fireplace, picture windows, or angular furniture lines to discover the incongruity.

Neither does modern man settle himself any longer in his contour chair to devour *Snowbound* or *Ivanhoe*. Things are of a piece, and when man lives and moves in modes of thought that are streamlined, functional, and severely rectilinear he must expect to find everything reflected back to him in like form.

Everything has only the significance which man's realization gives it—that realization built up of elements to which man has assigned meaning. Mercator's world would have been a very different thing if he had flown over it and pieced together his map from photographic segments. Einstein's theory affected painting and music as much and as violently as it did physics—so did the microscope and the X-ray machine.

Artists are now segmentizing, probing for essentiality in form and structure, as are the scientists. Their pictures show us their discoveries. The world is, in Amy Lowell's phrase, "a dome of many colored glass" and must be seen as such. Lines, arcs, angles, color are now combined to focus new lines of force upon the consciousness. Those new lines of force are the signals of a new age of expanded awareness bearing in upon us. They are disquieting, meaningless perhaps as yet, but symptomatic of man's questing in

hitherto unknown and unsuspected strata of experience. Tomorrow our understanding may have grown to master them.

An exhibit such as this is a healthful occurrence even though it induces a psychological tumult.

▽ △ ▽

The following items may not make headlines elsewhere but they tended to enliven and make enjoyable one of the fastest moving and most exciting Rosicrucian International Conventions on record:

The appearance of a stage, screen, and television personality all but wrecked the tranquillity of the female contingent. Autograph seekers tied up foot-traffic for considerable time on Tuesday and may have been responsible for a series of minor mishaps. Two girls sustained twisted ankles, one had a tooth fall out, and one cut her head on a mirror frame. All came out smiling, however, displaying autographs.*** One Frater from Oregon tried all week to get into the Reincarnation demonstration to discover his past lives. On Friday he made it, only to find that his past was a blank.*** Kitty Jacquier arrived with proof of her great age—a photograph displaying some sixty-eight children, grands and greats, who surprised her on last Mother's Day.***

The representatives, some seventy strong, from Hermes Lodge, Los Angeles, had their traditional Convention get-together at Lou's Village.*** Two young attorneys from Wilmington, California, carried a snap of their floating home—a 40-foot ketch—just to remind themselves that they were only temporarily landlubbers.*** Soror May Summers of Australia and Canada brought this department a prized snap of a native Arunta girl holding a witchetty grub.*** Two fortunate youngsters participated in the Appellation Rite: Diane Athene Sherman Sieswerda and William Richard Reck, Jr.*** A young frater from Chile captivated everyone and was rechristened Señor Chicle. Frater Gorst of Canada delighted a Convention audience with his various birdcalls which he whistled from scores transcribed on the spot.*** And Soror Josephine Curtiss of the Imperator's office wowed Convention ban-

queters with a delectable pink chapeau that looked both edible and chic.

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Helios Chapter of Columbus, Ohio, has for its Master this year Soror Ruth Wallar Linn. She was installed by the retiring Master, Pauline Wallar Linn who is her sister. Both sorores entered the Order at the same time and are the only members of their family to have been Rosicrucians.

* * *

In the Tucson, Arizona, Chapter, little Melissa Frances Irion was the central figure of the Appellation Rite in May. The Chapter bulletin headed the item "Good Beginning." We think it was, too.

* * *

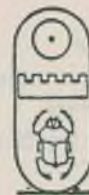
The past few months have been busy but happy ones for Frater Rudy Stephan of British Columbia. As president of the Lions Club he has been the guest of many of the clubs in his area and has chosen to emphasize the need for a basic philosophy of life if the Lions Clubs are to accomplish the best results. "We should," he recently told a gathering of Lions in Kimberley, "all develop greater understanding and patience toward our fellow human beings making allowances for the many, many levels of mental development."

* * *

Dr. Halsey Carstens is director of the College Choir of Florida Normal and Industrial Memorial College of St. Augustine, Florida. He is as well a Doctor of Music, an ordained Congregational minister, and a member of the Rosicrucian Order. For some ten years he was on the Pacific Coast of the United States in his professional capacity. Under his skilled direction the College Choir is making a name for itself throughout Florida.

* * *

A short while ago Frater and Soror Maurice Poncin of Seattle, Washington, stopped off in Rosicrucian Park. They were on their way back to Seattle where Frater Poncin helps contented cows market their product. In other words, he works for Carnation Milk. They had just come from New York City where they had participated in "The Big Payoff." Maybe you saw them then or will see them later, for



they won a trip abroad. While at the Park they met the Emperor who very kindly agreed to help them with their itinerary.

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A great deal of encouragement lies in the personal account of Frater W. B. Sirett of England who recently wrote: "When I look back to the time I was only 52 years of age and remember the condition of my health and outlook on life when I had come up against what I then considered a blank wall, I thank the Order for having a member who was sufficiently interested in me to tell me to write for the sealed book. I received and studied the master monographs but it was when I received the first initiation and actually saw the R-C appear before me that I knew I was receiving instruction from an Order that was teaching the truth and was able to prove for myself the lessons of the laws being taught. After receiving the message of 'Persevere' in the second initiation, I was prevented by circumstances from continuing my dues

and became an inactive member for several years.

"During those years I carried the monographs I had received with me to the many places I travelled and stayed, taking one each night and reading and re-reading and meditating far into the night. All the time I noticed an improvement in my health, and I was able to work and get back on my feet financially until I was at last able to again become an active member.

"Although I am now nearly 72 years of age I work from 10 to 14 hours a day every day at my profession as Public Accountant where I find I can help so many with the knowledge which I receive by intuition. Although I work long hours I do not collect much money as money is not a consideration at all with me, but I do find I get enough to supply all my needs and some to help others with when occasion requires. My health and physical appearance mystify many of my friends who insist that I cannot be over 60 years of age."

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The 1955 International Convention

(Continued from page 351)

The premiere of the new AMORC film, *Domain of Destiny*, was a source of great pleasure. At another time, slides were shown of the foreign grand lodges and their officers, drawing the members in spirit to the far-flung activities of the Order in Australia, Egypt, The Netherlands, Denmark, Great Britain, Canada, Cuba, Venezuela, and Mexico.

The Banquet held on Friday evening featured a surprise entertainment: the "Stars of the Future" radio program was presented on the stage of the Municipal Auditorium after the members and their friends had finished dining. Throughout the year this popular amateur talent program is being given in Francis Bacon Auditorium and broadcast over Radio Station KEEN. Though not sponsored by AMORC, this program draws attention to Rosicrucian Park, bringing many hundreds of people to view the Order's cultural projects.

One of our members was a special guest on the program of this broadcast—Frater Ralph Meeker, of New York, popular stage and film star.

The annual Rose Ball, held in the Empire Room of the Hotel Sainte Claire, was again a gala affair. Brilliant Spanish dances gave zest to dance interludes, as "Lolita and Ardo" thrilled the spectators. For these delightful dances we are indebted to Frater Gerald Burchard, of San Francisco, and Colombe Gladys Perez.

Guests Who Assisted

Each year, we are indebted to visiting members who gladly take part in class sessions, giving, from their long experience, special lectures and aiding in demonstrations. In addition to those we have mentioned, Dr. Jesse Jordan Daniel, of Los Gatos, California, gave valuable help in illustrating Rosicrucian healing techniques. This was just

one of many class sessions devoted to the principles discussed in specific degrees of the Order's teachings—assisting was Frater Gilbert N. Holloway, Sr., of Desert Hot Springs, California. Aiding Class sessions and dramatic features for the Spanish-speaking members were Sr. Ramon Garavito, of Barranquilla, Colombia; Sra. Elvira Santa Maria, of Lima, Peru; Dr. Ismael Vilaplana, of Tijuana, Baja California; Frater Rudolfo Caballero Huerte, of Santa Clara, California; and Frater Pedro Gonzalez, of San Francisco.

In Conclusion

It is our regret that we cannot report in detail on many Convention features, such as Frater James C. French's lecture on "The Craftsmen of Ancient Egypt"; the session by Frater J. Duane Freeman, in which he discussed the purposes and activities of the Sunshine Circles; the periods devoted to the Junior Order of Torch Bearers and to the Child Culture Institute (also by Frater Freeman); the very practical and delightful Children's Hour activities under the direction of Sorores Dorothy Muttkowski, Gladys Lewis, Ruth Clayton, Genevieve Sheerin, and Ruth Cleveland; the many ritualistic Convocations held in the Supreme Temple; the personal interviews the members enjoyed with the officers of the Order; the tours through AMORC's various departments conducted by special hostesses; the illustrated lecture on modern art by Oronzo Abbatecola, AMORC artist; the special meeting for officers

of AMORC's local bodies—its Lodges, Chapters, and Pronaoi; the meeting for District Commissioners; Dr. H. Arvis Talley's lecture on "The Coordination of our Psychic, Mental, and Physical Selves," in which he spoke of modern findings regarding the history and activity of cancer cells.

Many will remember the lively forum period conducted by Frater Arthur Piepenbrink, Dean of Rose-Croix University, assisted by a panel including Frater Harold Stevens, AMORC Grand Councilor for Eastern Canada, and research officer of the American Can Company; Frater Floyd Newman, philosophy instructor at R.C.U.; Frater Paul Plenckner, minister and R.C.U. instructor in comparative religion; and Frater Harold Venske, R.C.U. instructor in alchemy. The theme, "Science vs. Idealism," provided spirited discussion and included questions from the audience. The annual display of the Order's rare books attracted many members, as did the display of historical Rosicrucian documents. Poring over unusual and rare books, many a member spent happy moments in the Research Library.

Yes, you must agree that the 1955 Convention *was* a "three-ring circus," and a joyous and informative one! Upon this five-day table was food for every visiting member. The only difficulty may have been the question: of which delicacy shall I partake next? Plan to come to the 1956 Convention, to be a part of these inspiring activities!



Can You Explain This?

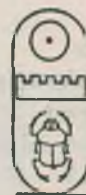


R. J. R. Foy of Southern Rhodesia shares the following experience from his early medical practice:

"At about 2 a.m. I dreamed that I was helping a woman, whom I did not know, defend herself against her husband, a clergyman, who was assaulting her.

"Around eight o'clock the following morning, a woman came to have me

examine her arm which was noticeably bruised. She said, 'I am the wife of the Reverend Mr. X of Westbridge.' Instantly recalling my dream, I said, 'You got that bruise last night when your husband assaulted you. I was present and succeeded in saving you from worse treatment. Your husband and I somehow got you to bed.' The truth of this she admitted, but both she and I were amazed and perplexed." Can you explain it?



Creative Thinking

By ROBERT H. BARMETTLER, F.R.C.



THE universe is one vast ocean of power. Its storms and vortices rise and fall in a sort of Cosmic weather. In the midst of it man exists and has his being. Endowed with faculties for drawing upon this inexhaustible reservoir for his every need, all too often he separates himself from it through perverted thinking. He then grapples with the environment he has made for himself.

In reality our environment is one of our own making. There is no cage but what we fashion the bars of it. There is no wall but what we have laboriously lugged stone after stone into place to ring the barrier around us. We build our separate prison cells as we blindly refuse to understand that as men and women we are a part of the total universe. All that we have need of lies within that vast ocean of power in which we materially as well as spiritually live and move and have our being. Through ignorance we erect barriers obstructing the free flow of these forces. Instead of harmony, frustration and chaos result. In our hearts we know that if our lot is one of worry, fear, ill-health and lack, we have no one but ourselves to blame. It is no longer valid excuse for us to wail "How was I to know?"

Force existent everywhere within the universe is ours for the asking. How we use it depends upon ourselves alone. It will build for happiness or sorrow, sickness or health, riches or poverty. Immanent in the space around us, it flows through our beings like air feeding a candle flame. Ceaselessly vibrating and pulsating, it is ever at our disposal. If we are in harmony it builds for our good. If we are out of harmony it builds just as surely for our destruc-

tion. Through the establishment of harmonious conditions everything we desire will come to us. We are endowed at birth with consciousness. All things, good or evil, materialize through the use of it. By thought and the thought patterns we commonly call our mental attitudes, we erect or destroy the cage, the walls and the barriers about us.

The running deer lives its full forest life unaware that any form of living pattern exists. The flower may not deny its need for the sun but must follow his golden majesty through the morning sky, past the zenith of the heavens, to rest in the western twilight. The amoeba is content; it yearns for no existence beyond its watery sphere. For all creation, animate and so-called inanimate, there exists a need-fulfillment pattern unalterable except in man. Upon him alone has Nature bestowed the faculty of flexibility through thought. But man's strength and weakness lie within that selfsame gift.

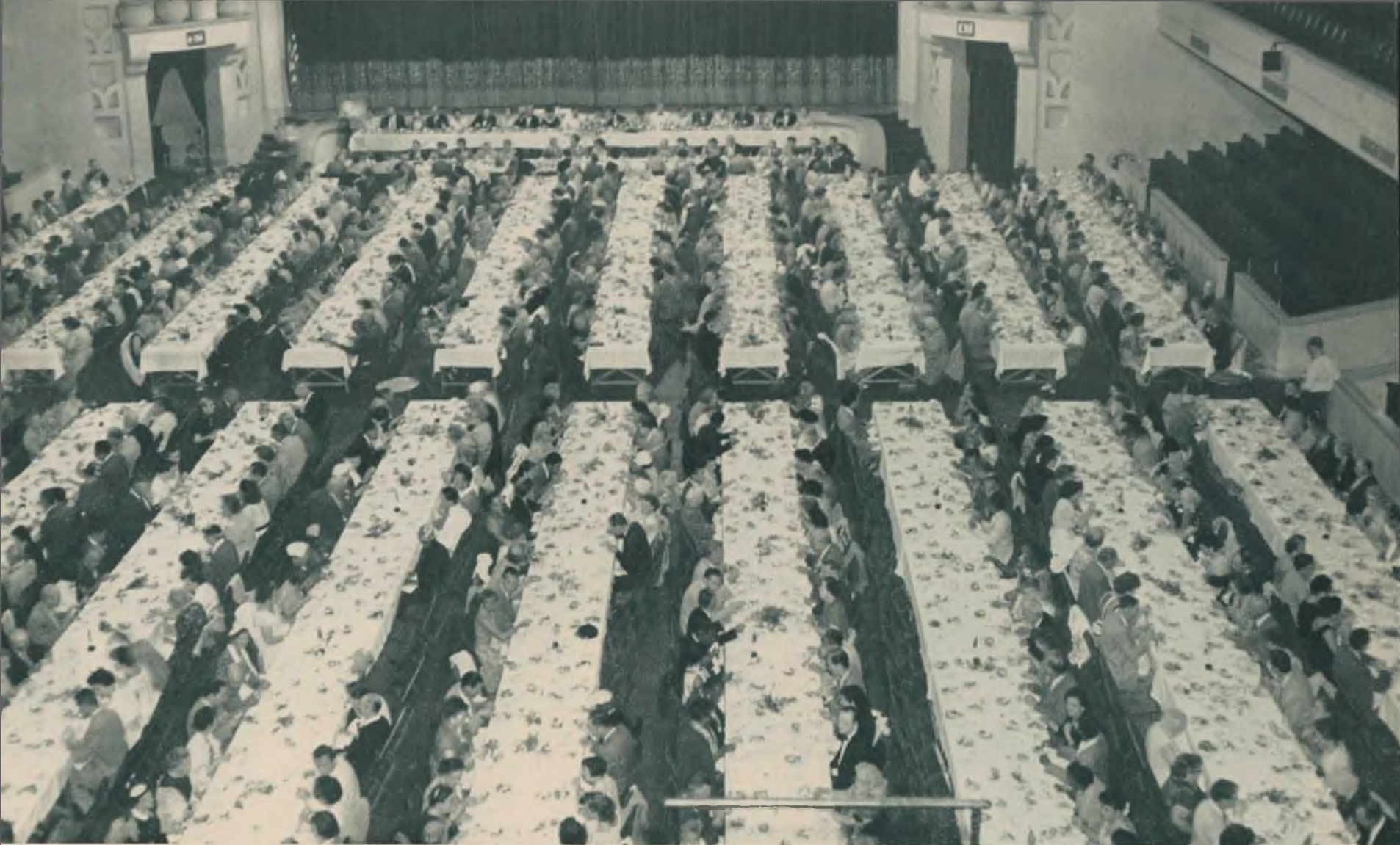
Our thoughts and mental attitudes decide our lots. They start or stop the flow of all things we desire. As we guide our thoughts and mental patterns, so they take form and materialize. Refuse entrance to your mind of destructive thoughts and images, and stone by stone you tear down the barriers which heretofore stood adamant against the free flow of constructive forces. Gradually your horizon will widen until it encompasses the totality of the universe. As you become more and more conscious of the limitless ocean of supply around you, greater power, strength, health, and harmony will pour through you. At last you attain your full stature as the inhabitant of not a tiny cramped environment but of the universe—quiet, powerful, fearless.

When you think, you create; and the things you create depend upon what you think.

The
Rosicrucian
Digest
September
1955

Happiness is beneficial for the body but it is grief that develops the powers of the mind.

—MARCEL PROUST



AN OCCASION OF CELEBRATION

The huge banquet in the Civic Auditorium in the city of San Jose, at the conclusion of the recent International Rosicrucian Convention. Nearly one thousand persons, members and their friends from throughout North and South America, and from Europe, enjoyed this fraternal repast as one of the social highlights of this annual function of the Rosicrucian Order.

(Tom Townsend Photos, San Jose)



"My Mamma Told Me"

Is Your Advice As Good?
As They Deserve♦

THERE is no question of your motive. You want to give the best advice—but do you? If your child's health is in danger you consult a physician. If his eyes trouble him, you do not rely on family opinion — you visit an optometrist. It is also your duty to guide his imagination into the right channels —to awaken natural latent talents—to give him the start that perhaps you did not have. But are you prepared? Can you instill in the susceptible mind of your boy or girl—*those few words each day*—that can influence his or her later life for the better? You cannot pass this responsibility on to school and teacher. The moulding of their characters, the direction of their mental vision, are your job.

The Junior Order of Torch Bearers (a nonreligious movement), devoted to the cultural training of

children, has prepared a series of intensely interesting, simple-to-read and easily understood, lesson-stories for parents to read to their children, or for children to read for themselves. Whether your child is five or fourteen, there is a lesson-story to fit his or her mind. They teach appreciation of beauty, art, and music; they indicate the need of self-reliance, and the consideration of others — they encourage initiative.

Send For These Free
Particulars

Without obligation you may have further information on how you may receive these child guidance lesson-stories or lecture-lessons. Just write today to the address below and ask for the "Keys to the Chest of Knowledge" (JO-LG-512), a guide to parents. It will be sent free.

The Junior Order of Torch Bearers (AMORC), San Jose, Calif.

THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life**. Address Scribe S. P. C., in care of

AMORC TEMPLE • Rosicrucian Park, San Jose, California, U.S.A. • (Cable Address: "AMORCO")

Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa: Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

AMERICAN LODGES, CHAPTERS, AND PRONAOS OF THE A. M. O. R. C.

The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in the United States. The **International Directory** listing Lodges, Chapters, and Pronaoi in other countries will appear in the next issue of the **Rosicrucian Digest**. The American and the International directories alternate monthly.

ALASKA

Anchorage:

Anchorage Pronaos. G. B. Harlan, Master, P. O. Box 1081.

ARIZONA

Phoenix:

Phoenix Chapter, 1738 W. Van Buren St. Cassie M. Potirala, Master, P. O. Box 5272.

Tucson:

Dr. Charles L. Tomlin Chapter, Knights of Pythias Hall, Albert W. Prince, Master, R. 3, Box 501.

CALIFORNIA

Desert Hot Springs:

Desert Pronaos. Gilbert N. Holloway, Sr., Master, P. O. Box 304.

Fresno:

Jacob Boehme Chapter, Ponderosa Masonic Temple, 11 San Pablo Ave. Roy F. Morgan, Master, 1069 N. Brawley.

Long Beach:

Abdiel Lodge, 2455 Atlantic Ave. Aleck N. Edwards, Master, 947 Pine Ave.

Los Angeles:

Hermes Lodge, 148 N. Gramercy Pl., Tel. Hollywood 5-1230. John H. Hill, Master, 3517 Madera Ave.

Oakland:

Oakland Lodge, 263 12th St. Albert A. Fink, Master, 134 Montecito Cr., Walnut Creek.

Pasadena:

Akhnaton Lodge, 20 N. Raymond Ave. Herbert A. Thomas, Master, 634 Russell Dr., Glendale.

Sacramento:

Clement B. Le Brun Chapter, I. O. O. F. Bldg. Dinshaw S. Gharda, Master, 1419 P St.

San Diego:

San Diego Chapter, 4567 30th St. Glenn H. Berg, Master, Rt. 2, Box 912, Riverview Ave., Lakeside, Calif.

San Francisco:

Francis Bacon Lodge, 1957 Chestnut St., Tel. WEst 1-4778. Beulah E. France, Master, 1814 Bush.

Santa Cruz:

Santa Cruz Pronaos. E. J. Walters, Master, P. O. Box 705, Soquel, Calif.

Santa Rosa:

Santa Rosa Pronaos. Ann C. Laugier, Master, 513 Shortt Rd.

Stockton:

Stockton Chapter, 1345 N. Madison St. John Fraga, Master, 746 Wright Ave.

Van Nuys:

Van Nuys Chapter, 14312 Friar St. Cedric A. Hickman, Master, 13716 Wyandotte St.

Whittier:

Whittier Chapter, 8315 S. Greenleaf Ave. J. Donald Atkins, Master, 4918 Landis Ave., Baldwin Park.

COLORADO

Denver:

Rocky Mountain Chapter, 1512 Gaylord St. Ruth Warner, Master, 402 S. Humboldt.

CONNECTICUT

Hartford:

Hartford Pronaos. Art Webber, Master, R. F. D. 2, Rockville.

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Geo. Washington Carver Chapter, I. O. O. F. Hall, 9th & T Sts., N. W. Robert W. Reed, Master, Apt. 804, 1009 11th St., N. W.

Thomas Jefferson Chapter, 1322 Vermont Ave., N. W. Ruth Evelyn Parkhurst, Master, Apt. 201, 2810 Shipley Terrace, S. E.

FLORIDA

Miami:

Miami Chapter, Biscayne Temple, 120 N. W. 15th Ave. Lottie Parks, Master, 3421 S. W. 25th Terrace.

St. Petersburg:

St. Petersburg Pronaos. Austin M. Huff, Master, 7417 Boca Ciega Dr.

Tampa:

Aquarian Chapter, 1051½ Zack St. Lucile M. Howell, Master, 2501 N. 'A' St.

HAWAII

Honolulu:

Honolulu Pronaos. V. F. Davies, Master, 226 Kaha St., Laniko, Kailua, Honolulu.

IDAHO

Boise:

Boise Pronaos. George H. Harbaugh, Master, 3212 Camrose Lane.

ILLINOIS

Chicago:

Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. Eileen Ahlborn, Master, 2539 N. Kedzie Ave.

Springfield:

Springfield Pronaos. Albert J. Payson, Master, 2023 S. Douglas.

INDIANA

Evansville:

Evansville Pronaos. Oscar G. Brandt, Master, 1419 Cumberland.

Indianapolis:

Indianapolis Chapter, 38 N. Penn. St., Rm. 302, Dallas H. Lien, Master, 2641 Sutherland Ave.

South Bend:

May Banks-Stacey Chapter, 519 S. St. Joseph St. Neal W. Corey, Master, 515½ S. William St.

IOWA

Davenport:

Davenport Pronaos. Mrs. Ora B. Helm, Secretary, 2107 17th St., Rock Island, Ill.

Des Moines:

Des Moines Pronaos. Willard D. Brown, Master, 1280 34th St.

KANSAS

Wichita:

Wichita Pronaos. Ken Laurence, Master, 729 S. Bluff.

KENTUCKY

Louisville:
St. Germain Chapter, 226 W. Walnut St. A. L. Dyc, Master, 4616 Brewster Ave.

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Baltimore:*
John O'Donnell Lodge, 225 W. Saratoga St. Richard R. Burgan, Master, 4309 Fordham Rd.

MASSACHUSETTS

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Johannes Kelpius Lodge, Hotel Brunswick, 520 Boylston St. Preston S. Lincoln, Master, Hotel Brunswick.

Springfield:
Springfield Pronaos. Arthur H. Pratt, Master, 20 Kelly Place.

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Detroit:*
Thebes Lodge, 616 W. Hancock Ave. Paul J. Larsen, Master, 14287 Robson.

Flint:
Moria El Chapter, 1433 Mable Ave. Evan James Pugh, Master, 818 Begole St.

Lansing:
Leonardo da Vinci Chapter, 603 S. Washington. Harry W. Pierce, Master, 1201 Wieland St.

MINNESOTA

Minneapolis:
Essene Chapter, Dyckman Hotel, 27 S. 6th St. Ralph K. Malmberg, Master, 1100 W. 86th St.

MISSOURI

Kansas City:
Kansas City Chapter, Garret Hall, 3605 Broadway. Lester C. Lucier, Master, 3401 Charlotte.

Saint Louis:
Saint Louis Chapter, Roosevelt Hotel, Delmar & Euclid Aves. Thomas H. I. Johnson, Master, 1024 N. Curran Ave., Kirkwood 22, Mo.

MONTANA

Billings:
Billings Pronaos. Wm. T. Collins, Master, 131 Broadwater Ave.

NEVADA

Las Vegas:
Las Vegas Pronaos. William B. De Long, Master, Box 214.

Reno:
Reno Pronaos. Edna M. Luichinger, Master, 601 University Ave.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, 84 Clinton Ave. Dun Alfred De Simone, Master, P. O. Box 29, Metuchen, N. J.

NEW MEXICO

Albuquerque:
Albuquerque Chapter, 123½ Broadway, S. E. De Wayne F. Clark, Master, 606 San Clemente, N. W.

NEW YORK

Buffalo:
Rama Chapter, 34 Elam Pl. Luise M. Hawk, Master, 141 Center St., Holland.

Long Island:
Sunrise Chapter, Masonic Temple, Hicksville. Harold W. De Myer, Master, 168 W. Cypress Lane, Westbury.

New Rochelle:
Thomas Paine Chapter, Masonic Temple, LeCount Pl. Nora Pepper Palmer, Master, Apt. 3, 194 Seaton Rd., Stamford, Conn.

New York:*
New York City Lodge, 250 W. 57th St. John H. Runge, Master, 2252 Valentine Ave., Bronx.

Rochester:
Rochester Chapter, Hotel Seneca. Doris Rabjohns, Master, 1499 Hilton-Parma Corners Rd., Spencerport.

Syracuse:
Syracuse Pronaos. Julius Maier, Master, 230 Kimber Ave.

OHIO

Canton:
Canton Pronaos. Virgil Shelton, Master, 1428 31st N. E.

Cincinnati:
Cincinnati Chapter, 148 W. 5th St. Phillip J. Huber, Master, Mayo Circle & Kentucky Dr., Newport, Ky.

Cleveland:

Cleveland Chapter, Masonic Temple, 36th & Euclid Ave. Walter W. Hirsch, Master, 10602 Harvard Ave.

Columbus:

Helios Chapter, 697 S. High St. Ruth Wallar Linn, Master, Apt. 16, 1427 Parsons Ave.

Dayton:

Elbert Hubbard Chapter, 15 S. Jefferson St. Katherine McPeck, Master, 1663 Gummer Ave.

Youngstown:

Youngstown Chapter, 301 E. Wood St. Rachel H. Lamphier, Master, 244 Belvedere, S. E., Warren.

OKLAHOMA**Oklahoma City:**

Amenhotep Chapter, Rm. 318, Y. W. C. A. Bldg. Helen Laspe, Master, 835 N. E. Drive, Apt. 8.

Tulsa:

Tulsa Chapter, 15 W. 13th St. Obert T. Cox, Master, 2604 E. Oklahoma St.

OREGON**Eugene:**

Eugene Pronaos. Austin H. Seward, Master, 1026 7th St.

Portland:*

Enneadic Star Lodge, 2712 S. E. Salmon. Kathleen Duthie, Master, 2767 S. W. Talbot Rd.

Salem:

Salem Pronaos. Mrs. George A. Kisler, Master, Independence, Ore.

PENNSYLVANIA**Allentown:**

Allentown Chapter, Masonic Temple, 1524 Linden St. W. R. Fritzinger, Master, 1146 Tilghman St.

Lancaster:

Lancaster Pronaos. Russell J. E. Camplain, Master, 223 S. Lancaster St., Annville, Pa.

Philadelphia:*

Benjamin Franklin Lodge, 1303 W. Girard Ave. Catherine Sears, Master, 3150 St. Vincent St.

Pittsburgh:*

First Pennsylvania Lodge, 615 W. Diamond St., N.S. James M. Schroder, Master, 1400 Chelton Ave.

RHODE ISLAND**Providence:**

Roger Williams Chapter, Sheraton - Billmore Hotel. Michele Falcone, Master, 21 Hazel St.

TEXAS**Amarillo:**

Amarillo Pronaos. Mrs. T. J. Wright, Master, Box 176, Pampa.

Dallas:

Triangle Chapter, 1921½ Greenville Ave. Achilles Taliaferro, Master, 3600 Lovers' Lane.

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Fort Worth Pronaos. Roy L. Ballard, Master, 2736 Westbrook.

Houston:

Houston Chapter, Y. W. C. A. Bldg. Kathryn Pyburn, Master, Rt. 2, Box 411.

Wichita Falls:

Wichita Falls Pronaos. Mrs. W. R. Williams, Master, P. O. Box 818.

UTAH**Salt Lake City:**

Salt Lake City Chapter, I. O. O. F. Hall, 41 Post Office Place. William D. Nuttall, Master, 380 N. Main St., Brigham City.

WASHINGTON**Seattle:***

Michael Maier Lodge, Wintonia Hotel. Auguste Siechau, Master, 907 Pine St., Apt. 701.

Spokane:

Spokane Chapter, I. O. O. F. Hall, 12208 E. Sprague, Opportunity. Mrs. Peter J. Young, Master, E. 1211 Columbia Ave., Spokane.

Tacoma:

Takhoma Chapter, 508 6th Ave. Stanley J. Walker, Master, 717 S. 59th St.

Yakima:

Yakima Pronaos. Kenneth Goin, Master, 3305 Lincoln Ave.

WISCONSIN**Milwaukee:**

Karnak Chapter, 744 N. 4th St. Edward J. Hartmann, Master, 2944 N. 11th Lane.

WYOMING**Casper:**

Casper Pronaos. Clarence Harbaugh, Master, Box 2047.

(* Initiations are performed.)

Latin-American Division

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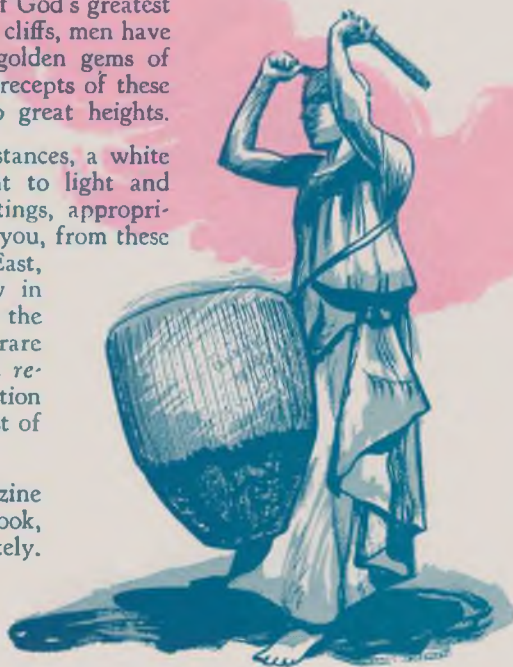
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